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THE ECONOMY OF EDUCATION

BY

W. A. STURDY.

AUTHOR OF

"RIGHT AND WRONG" "THE OPEN DOOR"
"THE DEGENERACY OF ARISTOCRACY"



BOSTON :
J. D. BONNELL & SON
1909

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TO THE SCHOOL TEACHERS OF AMERICA

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INTRODUCTION.

"God created man in his own image." This agrees with the cognate fact of birth, and no person can dispute the knowledge of his own existence because he cannot prove how God could create him. It is enough to know the fact of one's own discovery, that existence was not revealed in any literal form. That is, man discovered the facts without being informed by any method of philology. He had no reason to doubt that his image was that of God, and after learning words and being told by others of similar likeness that they also had the same impression, which really did not change the fact of its being previously known. It was merely confirmatory of mutual satisfaction.

Now to be informed by the same literal vision, it is more, it is the truth and well known by educators who lack the courage to admit it in such simple terms that the poor and illiterate might readily understand that knowledge is truth or not worth knowing. The most important feature that the poor and illiterate are anxious to obtain from a teacher, is the fact withheld, that spiritual knowledge is free, but literal knowledge is extremely expensive and can only be obtained by excessive labor or an extravagant outlay of money. It is either political or commercial, and frequently both, when viewed in a general sense. It does not exclude the possibility that philanthropists are sincerely striving to float a rotten institution that can only be purified by sinking.

INTRODUCTION.

What reform ever took place that did not depend upon the principle of empiricism? Every scientific discovery and mechanical invention have always been empirical and doubtless room enough for it to continue. Passive harmony has great attraction and however much it is taught or preached it can only lead to destruction, for progress and civilization are as dependent upon activity as vegetable life is upon sunshine. It is idle to maintain that reforms can only occur from organization, for organizations are as combative as individuals, and when the purpose is commercial or political an organization can be as tyrannical as ancient slave hunting. Hence reform is empirical from necessity, for when the individual is diligently seeking the luxuries of life by being persuaded by a teacher that literal knowledge will enable him to obtain such with the least physical exertion, his very knowledge of letters and ability to read should convince him it was an imposition upon others. He could always commence reform at once by experimenting upon himself. Preachers, teachers, and leaders of every character will not teach economy in whatever they offer for sale, any more than a storekeeper will fill his store with goods and then try to teach a customer that the goods would be an injury to him. A leader also seeking to live luxuriously with the greatest economy of exertion will always patronize profitable followers.

When wickedness is increasing in proportion to the additional cost of literal education it should begin to dawn upon the prospective victims that the economy of education would have the effect to equalize the product of labor and also relieve the distress of the educated who are suffering from disappointment, a disease that the illiterate are not troubled with. To call the attention of

INTRODUCTION.

educators to what they must know to be a fact would simply betray an antithesis of words. That educators know it is proved by their effort to make literal education as expensive and complex as possible, for history is proof that the educating of slaves was never profitable. The educator that is sincere in trying to improve society, could not consistently object to the simplicity of methods that would all the more assist in the improvement. Surely no one could claim that assistance was being rendered by attraction that was continually being elevated out of reach. The fact that credulity is taken advantage of and cupidity encouraged is glaring proof that the present educational system is not philanthropic or what it pretends to be.

If schools are being conducted for the benefit of teachers and politicians, the public should know it. On the other hand, if literal education is a necessity for the protection of a "free government" the simpler the method the more it would conform to the declaration of purpose. When a truth depends upon political corruption for protection it presents a problem that every human being on earth has an interest in. In a concise form it could be asked whether man made letters or letters made man? If God is the creator of all things it would be interesting to learn how the mere knowledge of letters entitled a man or any group of men to monopolize a common privilege for their personal profit. If it is divine authority or by man's own fiat, defence is equally in order, and there is no reason why it will not be as effective in the future as it has been in the past.

This is a discussion of words and their relations to institutional systems and schemes; besides, it would be difficult to find any active principle that was not con-

INTRODUCTION.

cerned with education in some form. Personality does not enter into this subject beyond the willingness of any person to make it such. It is therefore not a personal conflict, but the reverse, for the attempt is being made to show the sacredness of persons, as against the ambiguity of words and institutions that are especially devoted to teaching and training a personal dependence, to the extent even of compulsion being used to deprive people of their personality. This feature will be treated in detail.

It will give reasons for considering the very essence of knowledge as presented by cognition when words and education are not concerned at all, suggesting the possibility that knowledge in its strict sense is not effected by education. Besides, if it were recognized publicly that it was impossible to express the truth by any word that was ever coined, it would simplify education to such an extent that it would release an army of educators so they might seek other employment.

Because people become broken to an habitual life and taught to silently bear whatever burden circumstances places upon them, it will never justify the oppressive character of the strong in preaching and teaching contentment to the weak, when they know they are being imposed upon by the very teachers who are offering reform for sale which continues to make greater reforms necessary. The enmity shown toward anyone who dares to interfere with another's commercial traffic in education proves that such business thrives upon the innocent credulity of the illiterate masses.

The multitudes of synonyms that are derived from a number of written languages are for the same purpose as that for which they are first established, to disguise

INTRODUCTION.

the duplicity of teachers and philosophers who could employ esoteric words, while the same subjects could be discussed in exoteric words; the former method being employed to prevent the common people from aspiring to ever know as much as their teachers. If ancient conditions have become obsolete why should the implements be retained and laboriously taught to youth when a child even knows that an object is not improved by having half a dozen words attached to it? It not only confounds a language but enables a skilful linguist to stifle the simple argument of an inquirer by defeating the very object of words—simply that we may portray our thoughts understandingly. That synonyms continue to be employed suggests an object detrimental to the common people who are persuaded to believe that the mere learning of words is knowledge. The fact that no thought was ever expressed in words according to the strict sense of a thought, makes it absolutely necessary to employ whatever words will appear to portray the thought, entirely regardless of either technical words or their classification. Any method of mutual understanding is just as sacred to-day as when the desire was first breathed into the body of man by the Supreme Spirit, and in order to show how simple education could be it will be a privilege to exemplify it by practice.

If it could be proved that knowledge cannot be literally taught or the truth expressed in words, it would be a reform as shocking as when machinery was suddenly introduced to replace hand labor, yet a careful observer could not deny that machine tools have advanced more rapidly than literal tools. It certainly means something when pagan literature is taught to the plastic mind of youth and endorsed by modern educators as knowledge,

INTRODUCTION.

when ancient machine tools have long since been discarded.

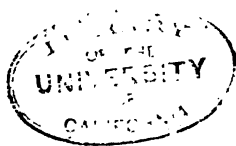
Hence if the convenient implements of common use can be so simply made it would appear reasonable that a speculation at least could be considered when it might be possible to improve education and brush away the old junk of the past or permit it to rest in peace on the pages of history. The fundamental principle of idolatry was the deification of man's work, including literal knowledge; it was thus made to appear that knowledge depended upon inspired teachers who had the exclusive control of letters. The motive for maintaining pagan methods under different names is the same now as it was then, simply to keep the producing man subordinate to the non-producer. That education is a two-edged sword is no secret. David demonstrated that defence was more dependent upon faith and courage than the bluster of noise to prevent the common people from becoming too common. The economy of education, would benefit the teacher as much as the taught, for conditions are self-adjusting, and a strict orthodox in whatever opinion he holds to is more a subject of pity than charity, too often the result of cultivating mistakes rather than employing his mental faculties in the investigation of facts.

A lexicon that is biased in the interest of specific organization is not fit for a public school, when it is pretended that such a school teaches patriotism and moral obligation in accord with the Bible. It is the purpose of this writing to demonstrate the present evils of the educational system of America and show the need of an American literature based upon American principles of progress, for the introduction of economy in education.

INDEX TO CHAPTERS

CHAPTER	PAGE
I. BIRTH	13
II. LANGUAGE	21
III. WORDS	28
IV. NATURAL EDUCATION	36
V. LITERAL EDUCATION	44
VI. PEDAGOGY	51
VII. SCIENCE	58
VIII. TEMPTATION	65
IX. DEMONOLOGY	72
X. "TRANSCENDENTALISM"	80
XI. FREEDOM	88
XII. SLAVERY	96
XIII. HABIT	103
XIV. ASSOCIATION	111
XV. INDEPENDENCE	119
XVI. OBLIGATION	127
XVII. TESTIMONY	132
XVIII. AUTHORITY	140
XIX. RESPONSIBILITY	148
XX. COMPULSION	155
XXI. OSTENTATION	164
XXII. INFINITE FORCE	174
XXIII. THE BALANCE OF FORCE	183
XXIV. VAGUE TERMS	192
XXV. CLASSICAL SOCIETY	200

CHAPTER	PAGE
XXVI. THE PETITION OF THE BABE	211
XXVII. LAW AND ORDER	220
XXVIII. NATURAL INTELLIGENCE	228
XXIX. PERSONAL LIBERTY	235
XXX. DIRECT REVELATION	245
XXXI. THEORY VERSUS TRUTH	257
XXXII. PERSONAL CONSISTENCY	264
XXXIII. CHRISTIANITY	273
XXXIV. CHURCH GOVERNMENT	283
XXXV. MORAL RECTITUDE	293
XXXVI. IDEAL SYSTEMS	302
XXXVII. PUBLIC SCHOOLS	310
XXXVIII. PURE REASON	320
XXXIX. OBSERVATION	328
XL. THE ECONOMY OF GROWTH	338
XLI. THE SAGACITY OF EDUCATION	347
XLII. REPRESENTATIVE GOVERNMENT.....	356
XLIII. PROGRSSIVE INTELLIGENCE	366
XLIV. WHAT IT MEANS	375



THE ECONOMY OF EDUCATION

CHAPTER I.

BIRTH.

THE truth is an established fact and needs no comment, but the distribution of it is practical education and the economy of which would aid distribution. Thus whatever could be more cheaply produced the benefit would be more general. There should be no misunderstanding between the correspondence of literal implements and the mechanical, if the truth is the end in view. Rules are despotic, and were it possible to enforce them strictly invention and human progress would be impossible. Thus to affirm that knowledge is not dependent upon education would be such a radical departure from present accepted conditions that for a person to assert it would be to invite persecution. It is not necessary to assert it or deny it by any method of education that man has yet discovered. It is the truth that every person in the possession of human faculties sufficient to assert his own presence, knows it to be a fact. It would be absurd to try to convince a dead man that he was dead and equally absurd to convince a live man that he was alive. It is

therefore only what a person is willing to admit, that education is at all concerned with. That is, what a person knows and what he will admit that he knows are not in correspondence outside of personality itself.

Birth is just as much a beginning to-day as it was at any primeval period of which literal records give any account. When a person can be convinced, although he lives, that he is still to be born, he is practically dead until he discovers the fact himself that he lives. That could be one interpretation of the familiar passage in Scripture "Ye must be born again." Whether it is a literal truth that "God created man in His own image" or "to His own image," as the Catholic Bible puts it, is immaterial to the more important fact involved between a material birth and a spiritual birth. That is, the material birth is dependent, while the "new birth," the spiritual, is independent.

This could be considered to be educational and yet non-instructive in the sense of presumptive teaching, for literal teaching can only be taught by signs and words that are corruptible which suggests the end for which this writing is intended.

Providing there are no words that can express the truth, by reason of their corruptive character it does not exclude the expression of truth by correspondence, for while language is dependent upon association or environments it should be carefully observed by anyone interested in economics that language is a genitive faculty from which words are derived. It presents such a complex difficulty of expression that a person can be robbed of his birthright by being taught to believe that language is subordinate to words. It is not education proper, but political education that thrives by symbolism and dia-

letics, the inheritance derived from the pagans who deified words by giving to the word knowledge spiritual attributes. For instance, knowledge was acknowledged to be truth, therefore the word knowledge was deified like a graven image and by the faculty of the learned whatever was labeled knowledge in letters was heresy to dispute. Socrates dared to dispute it at the expense of his life four hundred years before Christ was crucified for the same reason. Therefore while knowledge is true the word may be false, and how one knows without being taught in words is simple, and economical, while words are made merchandise of for commercial profit and political preferment. If such is not the case, surely the economy of education would not detract from its cardinal virtues.

The child knows before it has the least conception of letters, or just as soon as it can taste and feel. Because memory is too weak to engross the first conception of a babe, it does not deceive the parent. It is a proof of cognition, the revelation of which being strictly spiritual by reason of independent action that neither words nor the parent can account for. When every birth presents this same phenomenon its educational character cannot be too carefully observed. Normal condition appears to be helpless and so recorded in words that reflect more bias than the innocence of the babe is capable of.

But the babe is protected by the same unseen spirit that does not forsake it in its weakness. The parent may be as illiterate as language prior to written signs corresponding with utterance, yet the parent is endowed by the same spirit that the babe is in touch with—the spirit of love. It reveals more wisdom than all the literature that was ever written. It reflects the relation of spiritual

knowledge to the literal and proves that God protects the human race by the revelation of spiritual knowledge before any tinge of literal knowledge is present. Whatever volume of literal accumulation may exist, and however much evolution may have improved the human race, its continuity is just as dependent upon spiritual knowledge as any primeval birth that letters ever recorded.

At a more advanced period the babe falls out of bed and discovers gravitation even before Newton was born. It also remains to be discovered how a person could learn the sense of fear or could exist except from a "fall" that gravitation was more responsible for than the wickedness of adult man who would employ his literary talent in denying the purity of his own birth. The child is the victim of fear and training both, besides every evil that words ever recorded must be met and successfully overcome, for the price of knowledge is at the expense of a "fall"—it could be termed evil without disturbing the fact. To attempt to teach in standard works of biology and philology that a child is only in part natural, to be made whole by education, is ingeniously admitted in words and also denied, with an apparent purpose that an educated man claiming to be such could not deny without admitting his own pedantry. If pagan scholars contributed anything to learning, it was in teaching posterity to profit by their mistakes in playing with words so ingeniously as to hide the truth more effectually in their pretended zeal to reveal it.

That knowledge and truth both are bestowed upon the child at birth make him the teacher rather than the subject to be taught. Because the child does not depend upon words for the comprehension of knowledge is significant

of the relation of innate knowledge to surrounding objects. A child's knowledge derived from the conception of pain at its first fall established a foundation for the word fear. This fact, to anyone willing to observe it, suggests the origin of language regardless of the written authorities upon the subject. What is important to observe in relation to the inborn knowledge that the child is constantly demonstrating to its parents, is the fact that words are products of the protoplasm of knowledge and the effort to employ words to analyze their own source has been successful only in exposing the motive. The discovery that words could be arranged to represent the natural sounds and symbolize objects, was taken advantage of regardless of truth or retribution. It introduced social castes and slavery in proportion to a military organization to enforce it.

The real source of knowledge the literary learned were never ignorant of, but the apparent helplessness of the masses has led the learned into such a state of contention that they are gradually becoming as helpless as their former slaves and victims. That knowledge is truth is just as potent to-day as when the learned first conceived the advantage of appropriating the product by teaching fear as a means of subjugation of the timid.

Children are being continually crucified on the cross of greed in the name of education. The cardinal principle of education and religion is not involved in this crime. It is the wickedness of adult man to profit upon the weakness of a child that falls in innocence that it may rise in knowledge. Every birth is a rebuke from God against this unholy practice. It is not a mere ideal figure of speculative illustration, but a continuous recurring truth that no parent can deny, who observes the in-

nocence of a child that falls in its effort to walk, that it might rise in knowledge and battle against the power of greed to knock it down again. It is the second fall that the present institution of education is accountable for, and when did God ever cease to punish the wicked and reward the righteous? It is, however, a spiritual reward that God promises against the material reward that is the limit of educational institutions to promise.

Is the fact in question, that a babe falls out of bed and learns more than books can teach? It learns language and science that books and literature are mere plagiarism in comparison. It could be claimed the child did not represent a literal truth and therefore the teacher of letters is not a plagiarist, but words are their own worst enemy, for they present such a complexed paradox as to appear miraculous to the illiterate. The miracle is wholly confined to the appearance, yet the appearance could be true, as such, while the effort of words try to penetrate beyond facts by the power of their own fiat. It will not work, however, to hide a "literal truth" behind a "figurative truth," and then reverse the position to confound the understanding of the simple-minded whenever circumstances in the discussion of words demand it.

The situation remains, that when a child falls out of bed it presents a figure of speech that no metaphor in words ever compared. It embraces language (the voice) knowledge (the sense of feeling) and also science from the discovery of gravitation, and when this simple fact is of daily occurrence the relative character of words to knowledge should be gracefully admitted by the learned who must know it, providing they are willing to "drink deep in the Pierian spring of knowledge."

The child is certainly not ignorant of the genitive

principle of knowledge after falling out of bed. If later the seductive character of words present a temptation that is not in every case successfully overcome, it is well that the source of knowledge cannot be reached by the greed of man who appears to prosper, but is the prosperity worth the punishment when a person is obliged to deny the first conception of knowledge in order to maintain the appearance, against the fact, of which one's own presence is the evidence? The effort of man to prove his fitness to supersede the divine method of education would appear by a parent forcibly dropping a child to the floor that it might obtain knowledge by the fall. It illustrates the propensity of man to assume godly attributes, for the correspondence between parent and child is love, and the confidence of the child in the parent once betrayed is very difficult to recover. When the parent fails to practice exactly what is preached the child will give more attention to the discrepancy than to the precepts. The same would hold with any class of teachers that failed to exemplify with minute exactness whatever is taught. It is this feature that will not justify education by the mere sign, the word, or symbol, having no spiritual equality with spirit or any power to command spirit. If life had been so ordered with human beings that they moved with the regularity of planets, danger and evils would not be encountered, and if they could be anticipated from scientific effort to explain the source of life, it would be a disorder that society would not tolerate because it could not exist in the absence of gravitation that permits the units of society to act independently of despotic rules by which man is ever trying to destroy himself, except for the new comer that is the real master of the situation.

Education will continue just as long as babes continue to fall and thieves continue to steal in disregard of all law that often adds to the evil in proportion to the wickedness of the law maker.

Birth is an accident to the person born, and education follows as a mere continuity of accidents—it could be understood as experience. The babe falling out of bed is typical of a fall of any character, but the important feature is, that a fall is an accident as much so as the accident of birth, and the word experience is a synonym definitely relating to the event of birth, accident, or education. When a person is willing to admit that education is experience derived from accident, such a person is on a firm foundation with a fair prospect of learning some more. It has been shown that the accident of a fall teaches a child knowledge—language and science without any assistance from the parent or any other person. To the contrary also that assisting a child to fall as the only means possible by which the child could become educated would not only be cruel but ungodly, and contrary to the language of love. Keeping this situation in view a person would be fully equipped to learn some more.

CHAPTER II.

LANGUAGE.

THE treatment of Philology as the science of Language in the *Encyclopedia Britannica* is remarkable in its treatment of facts, and still more remarkable in its efforts to hide them. The man is a very inferior scholar to search pre-historic graves to find the origin of language. The person who has been trained to follow a despotic rule until he lacks the courage to try any other path, will find just what he was told he would find, and except for some unexpected accident he will find nothing except what the rule applied to. Accidents are more common in active life than they are in graveyards. Hence people go too far from home to find the origin of language.

It is much easier to change the definition of a symbol that relates to a fact than to change a fact. Human speech is a genitive principle that is inborn and natural. No person is indebted to abstract education for the privilege of speaking. It is the fact, rather than the numerous symbols that relate to methods of education that a person desires to know—that is, what belongs to himself or for what he is indebted to others. When the word language was applied to the natural and literal (artificial) both, human speech and thought were superseded by the polity of rulers who were jealous of their power. To preserve the commonness of natural knowledge anything educational or religious was strictly guarded. It was neces-

sary therefore to give letters or literal language the appearance of controlling the natural simply because the dialectic could be extravagantly extended.

Language is just as much an attribute of human birth as the eyes or sense of feeling, or any sense conception that consciousness reveals. Now when a philologist tries to teach that the study of words will reveal the origin of language he must necessarily deny his own birth or the fact that the origin of language was bestowed upon him before having any idea of letters. To make it appear in words that the Creator created man only in part, while animals and all creeping things were made complete, casts an incongruity upon the situation that any unbiased person could scarcely fail to observe. It has nothing to do with literal revelations, it concerns the wisdom of God and the veracity of man who was endowed with the faculty of speech (language) from which signs were made to correspond with the sound of the voice, which were afterward employed to deny natural language that even animals were endowed with minus the ability to make words.

Surely animals were more reverent and contented with mere natural language than man who was endowed with a knowledge of writing signs of the natural language, by which his experience could be recorded and preserved after the material body returned to earth. No educated man can without betraying his prejudice claim that natural man was so incomplete that the completion depended upon a system of education organized before the natural man was born. According to the Science of Language in Encyclopedia Britannica, "Man as we now see him is a two-fold being; in part the child of nature, as to his capacities and desires, his endowments of mind and

body; in part the creature of education, by training in the knowledge, the arts, the social conduct, of which his predecessors have gained possession." It is worthy of the Greek Sophist Protagoras to have declared "God's work was so poorly performed that it had to be corrected by man, and he, Protagoras, for compensation, would be willing to perform it himself."

Words have been so corrupted for profitable educational purposes that no sooner is an affirmative made than words can be found to dispute it, while Greed goes on its way rejoicing. The ability to change the meanings of words to fit an end in view, was, and is, an important feature of education; it would, therefore, be more difficult to show what was not education than what was, for every human action is educational. It is no trouble, however, to show that natural education is as free as air and sunshine, which would be equally as expensive as the artificial if man could discover a method to make it so. It is a poor excuse to justify the systematic arrangement of words and ascetic rules protected by the state on the simple ground that it is possible. It is neither a question of right or wrong, for it is no secret that educated man even will do wrong for a compensation in money or vainglory. The point is, the education derived from God (natural education) is free, while literal education derived from the ingenuity of man grows more expensive in proportion to the victim's willingness to pay for it. If this is moral rectitude to take advantage of the weakness or primitive character of man, which is natural, it is certainly contrary to the spiritual education which is also natural and free, bestowed upon man at birth direct from his Creator. The question for the individual to solve is: did God's gift of natural intelligence,

or could it be objected to that natural intelligence is not rational intelligence, but the point again; did God include in the privilege of man to do wrong the privilege of charging his victim for being warned against the danger of being victimized? Again, is wickedness the fault of the man who is ignorant, and of its being wicked, or he who knows it?

To return to the philologist's statement that "man is two-fold, part natural and part the result of education." Education being every active influence that is presented to the child from the day of his birth, would it not, to anyone interested in the economy of education, be well to notice the specific character of education that forms the other part of man before he becomes a full-fledged man? Education? certainly! But it appears that God and man both are educating the child. No one can scarcely question that the education of God is anything but good, and again the point returns. Is the education from man better simply because it costs more?

The limit of words is to combat words, for the communion of spirit is wisely bestowed upon man entirely separate from literal words. The philologist declares that the predecessors have gained possession of the instruments of knowledge previous to the arrival of a new comer upon earth. Could the child be deprived of its spiritual title, it would surely be forever consigned to obedience to the will of its predecessors. For what purpose other than pecuniary profit will a person withhold this fact, and try to manipulate words in the effort to combat the spiritual knowledge that was given to the child to keep as long as it had strength and courage enough to defend it? If predecessors were not swept off the earth with the broom of natural adjustment, making

their despotic rules obsolete, barbarism, savagery and slavery would have been established beyond the possibility of reform. The elasticity of words in competition with the spiritual or natural language from which they are derived has always been a defeat for words since David slew Goliath. Thus, if an observer will give but a brief attention to this matter, he might learn some more even if he is already well stocked with knowledge. Natural language—spiritual language, is the prototype of words—the literal or artificial. There is no sense to any word ever spoken or written, any more than the word sugar could convey sweetness to the sense of taste. Admitting this statement to be a fact, natural language is just as pure as the first petition for attention the child utters. It is the copy (words) also called language that is temporal and thereby corruptible.

Natural language is as diversified as the artificial copy and equally as potent, with this difference, however, natural language can supply more signs as rapidly as the words of our predecessors wear out. The truth is, the language of Nature is not a correspondence of words, however potent words may be in taking notes of the situation. The language of love, the language of birds, the language of flowers, the language of the beautiful, in fact, all the organs of sense, are in correspondence with whatever is spiritual without the assistance of a single word. For instance, the language of love is the touch sublime. It is the supreme educator, universally free, requiring no listener in words, and the most remarkable feature is, that one has only to be born to know it.

“For what to shun, will no great knowledge need,
But what to seek, were a task indeed.”

The language of the beautiful is in correspondence, not necessarily with words, for the correspondence is equally possible without them. Words could not be swept off the earth any more than wickedness and temptations, for educators would not be in "possession" of the instruments of dispute which educators of the highest type are constantly using in dispute between themselves, only agreeing that inferiors must be obedient or the profit of educating them will disappear. If it is not so, for what reason do professors disagree in methods of education while they are agreed to use technical and esoteric words for no possible reason except that their victims will learn that education is free, while the luxury of wickedness is expensive?

The layman has no alternative but to study the words of Paul in correspondence with spirit ("voice") for to ask another man what to do to be saved would bring forth the question of how much one was willing to pay for the information? A person willing to pay any price for indulgence would spurn a better article that was free. Study the babies if they are more plenty in the house than Bibles, which could be consulted, for they all teach the same thing at a reasonable cost. If a reform pedler having had no knowledge of parentage offers advice to a parent in regard to the needs of the children, the best answer would be that the children need all the bread that their parents were able to earn.

The incongruity of words in whatever form they are placed will not correspond with spirit or natural language, for however skillful the artist is in painting correspondence, his work will not respond in spirit. The ambiguous definitions of words professors of philology have settled so definitely that such words as express

irony, ridicule and sarcasm are only to be employed when talking to laymen who are quickly silenced at the first exhibition of pedantry. From a popular text book by Gabriel Campayre, translated by W. H. Payne, A. M., page 101, the following sentence may be found in relation to the training of a child, but more fitting to a horse. "After having allowed himself to be constrained, he will finally consent to it; he will give his attention until at last he will of *his own accord* attach himself to the objects of study toward which *his own choice* draws him." It would appear therefore that a child or a layman could be subdued and barely permitted to think, until one was forced not to think out loud. As words go, it could be readily proved to a professor that the word did not apply to the inspiration bestowed upon mankind by the Creator for communication with one's fellows. If such communication is not language, certainly words are not, but in esoteric parlance it could be proved as definitely as words, after they are defined to meet the end in view, that literal words and spiritual conveyance of thoughts, or imagery, are embraced in the one word "language." This would appear to constrain the most ambitious person, however much one might desire to think out loud, and dare to dispute a professor of philology.

It is enough, however, to know that language is spiritual, or books would never have been written. Spiritual language is scarcely in question for the most orthodox psychologist to dispute, but the non-inspiration of words can only be thought about by the individual who knows he has the faculty to think if he is too prudent to think out loud. Everyone must realize from his own experience that natural language runs through the entire human race in contrary distinction to the mere instinct of

animals. Philology admits it, and it is troublesome words that have been tangled up with spirit that keep the mental faculties exercised at least. Aristotle introduced the esoteric system which made him famous. His sophistry and neglect of moral obligation were condoned for his inventing a system by which "slaves, tinkers and cobblers" could be kept in submission to the power of literal knowledge, for he never committed himself to the study of spiritual things, and after "proving" that he had discovered everything that knowledge could discover, he failed to notice that the earth was an active planet and turned around.

CHAPTER III.

WORDS.

THAT there is no sense to words could be disputed by the assertion there is no sense to the statement. The word sense relates to the most essential feature of life and the consciousness of it. The relation of natural language to the literal is essential to the consideration of the economy of education, for if words fail to perform their office in the correspondence of thought between the individuals they are reduced to inanimate matter and consequently senseless. Political or commercial educators could not be asked with propriety to admit they were more interested in the profit of teaching than to give

any attention to whether they were teaching the truth or not. It is this feature that makes the complex character of words important, for any kind of incongruities can be established by the ambiguity of words. A person may feel convinced in his own mind that he had done a wrong to another, but being ably represented by some professor learned in words and eloquent in their use, he would be convinced that he was mistaken, and the person whom he thought he had wronged was really to blame for not knowing better than to submit to a wrong.

There is a Oneness to the attributes of God as bestowed in spirit that words are a stranger to, for a word means nothing in the absense of sense to use it, thus words are not sense, but the instruments of sense, and in whatever manner they are used to defraud the purpose of God as revealed to the sense, they are as nefarious as instruments of warfare; both, however, could be proved by words to be civilizing. It has been much discussed by men who claim for each other the exclusive privilege of discussing anything, that the ignorance of doing wrong does not exempt a person from the penalty of doing the wrong. This could be discussed in words to the end of time, but it would appear to a person of sense that he was as much entitled to his own ignorance as what he could observe in another, who ofttimes admits it accidentally. Thus a teacher who is sincere in consequence of ignorance or mistaken convictions should be pitied rather than censured, for it is the teacher that knows he is striving to protect the profitable character of education that is doing the wrong. Such a teacher will betray himself by trying to maintain the pagan understanding of words, that the ability of sylogizing deifies the man, giving him spiritual control of words, in proportion to his oratorical power to

win the public attention. Teaching in ancient times was extremely profitable, for words could always prove by their own declaration that they could command gods which were also symbols, and to the illiterate were supposed to be in correspondence. It is not a question to discuss at the present time, whether the ancient teachers believed it or not, but it was profitable and they transmitted that fact at least to posterity, and a close study of the present situation will show the advantage of teaching that the sign language transcends the spiritual by mystifying the facts, by the same arguments the pagans used.

The speculation in words rests upon the disputant to prove their transcendental character. The weapons of words were not only commercially profitable, but appeared to sustain their transcendental pretensions, by assisting in the construction of weapons of warfare, which also appeared to justify conquest and slavery. No vision warned the prophetic teachers of old that greed led to destruction, and when the conquered slaves became educated in the art of war from the example of their task-masters, they became proficient in defence. Wisdom should see the future in the past, and observe that the greed of the present cannot master the two-edged sword of education by teaching that words can command their source by the mere fiat of combination with spirit by even pretending to teach sense with them.

To this point, however, the attention of a parent may be called at least. The parent is the first personal teacher of the child who undertakes to teach words and call them sense, when the child protests by correcting the parent, and proving that God had taught the child sense prior to the effort of the parent, the language of love

will prevail unless the parent is a pedant or the victim of pedantic instruction, when the child will have to plunge into the mysteries of life with its spiritual correspondence alone. The pedantic philologist will not admit a defeat, but easily proves by the dual character of words that the pagans discovered that the word sense was only a symbol and combined with the word language embraced spiritual sense to the end that knowledge might be taught the child. The system proves itself, because words were made to fit the desired end, but the only trouble with the system is it isn't true. It can only be discovered by the child, for a pedant will never admit he is a pedant, except he has courage and willingness to be "born again." The child persists and develops ugliness and anger, for sense is never passive, and grows more active in proportion as compulsion replaces the touch of love sublime, all the child is insisting upon. It is the duty of every honest person to assist the child in proving to the world that the word sense applied to truth. But again, words are not truths, even if philologists can make people believe that language depends upon association, when it would be more comprehensive to teach a child that it depended upon sense which would correspond with the child's own feelings, when it fell out of bed, or when it attempted to walk that it might rise in knowledge by its own effort, protected by the love of the parent rather than the pedantry of the philologist skilled in the play with words. For instance: The word "truth" applies to the contrary of the word "false"—"a real state of things"—a fact—sense—reality, etc.

Now the word false relates to the telling or writing a lie which would be a fact to the extent of what the word related to; that is, if the truth is a fact when it is true and



a lie is a fact when it is a lie, the word fact makes the truth a lie and a lie the truth. The importance of teaching a child that a word is sense is derived from ancient asceticism, on the principle that a child must be broken to obedience before letting him understand he was in possession of sense, the very genitive of words. It confounds the natural intelligence of a child rather than cultivating it until words as senseless as a club are beaten into them by the promise from greed that material reward can be obtained by the ability to play with words.

The Bible teaches, "The letter killeth, but the spirit giveth life." It would appear from this that sense is the only method of corresponding with spirit, even if symbols can be made by man to throw a superficial mantle over the naked truth. It is the petition of the child to be recognized as the product of God from the touch of spirit that material words have never been able to analyze. This was the struggle of the pagans, but it is only from the confiding simplicity of the child and illiteracy of the adults that symbols can be pointed to as the source of knowledge. The word knowledge being recognized as truth, whatever was labeled knowledge signified it was true, and this synthesis of words makes them convenient to manipulate. "A literal truth" for instance, is taught to be the reverse of a figurative truth, while both are symbols like the word horse and its picture. That neither possess sense is the point, for both figure and letter have exactly the same relation to sense, and to deify the word the figure is equally involved. The pagans were more consistent than the pedant Christians, for the pagans deified all kinds of symbols relating to piety and a controlling spirit.

It is inconsistent to take advantage of the plastic mind

of children, and teach them that mythology was false, since words were substituted for myths, seeking to make philology true by the same method mythologists operated while the fact is as mysterious as ever, and wisely so, for there is only One interpreter. There being no more sense to philology than to mythology the plastic mind of the child can be broken with words that will prevent the child from thinking, just the same as its legs could be broken to prevent it from walking.

Words, clubs, and all instruments of structure are inanimate and void of sense. They are all equally as destructive as constructive. To say they had no use would be as great a myth as they are often used for. The club is senseless, but its economic use could, like words, bestir animation of sense in an apparently senseless body, but like words in an extravagant application, both could drive sense out of the body. The only real protection therefore, is the divine law of love, the language of spirit, the touch sublime that no words, figures, or clubs can reach.

The professor learned in literal knowledge will discuss difference of opinion with a peer, but in conversation with a layman the opinion of a professor must be accepted without question or the layman would be subject to reproof. He will wonder in silence, however, when one professor tells him a thing is so, and another equally as learned, will tell him not to believe it, for it isn't so. The opinions of both are expected to be received respectfully, but it is a very dull layman, or one well broken to rules and habits, that does not perceive that after being thoroughly educated he must still decide by his own natural intelligence the true from the false. It naturally points to an exclusive layman language by which they can compare their thoughts intelligently, and leave the

esoteric style to the exclusive use of the modern task-master. That language is both natural and simple, the aborigines and also the child give ample evidence, and when the parent realizes that his child is being taught anything that is profitable, the same as a merchant sells worthless goods, it will be the parent's own fault if he continues to submit to it.

The words sense, knowledge, experience, consciousness, cognition, language, perception, conception, intuition, etc., are simply terms for unteachable conditions bestowed upon man at birth. It is usurpation for any person or group of persons to take money for pretending to teach what God bestows free upon the entire human race. The introduction of complexity in the use of words betrays a hidden motive that is anything but philanthropic. It would be too voluminous to point out the incongruity of words, and show reasons for their complexity. Reasons in favor of the confusion of words with delicate shades of meaning could be defended by the very shades that obscure them. It was a political necessity that suggested this vast array of words to give different shades of meaning to them. Governments and institutions of every character have made words to fit some specific end, and while it does not change the spiritual or material object bearing such a multitude of names, it makes education extremely laborious and cultivates the memory at the expense of the judgment, until a man can become a walking lexicon without judgment enough to file a saw or keep from freezing to death without assistance from a man he might scorn in the absence of a literal introduction. This awful extravagance in education may continue until the law of natural adjustment occurs, for when a nation gets top heavy with extrava-

gant ideas it will be compelled by natural adjustment to return to original conceptions, whether the people are willing or not. Words are signs, if not sense, and also signs of danger as well as signs of safety, but they depend upon the attention and willingness to study and comprehend them, "for fools rush in where angels fear to tread," they often escape in safety while the lexicon man waits for an introduction, and, having no judgment, he is practically lost.

The teaching of terminology and nomenclature is an effort to protect social distinction at the expense of the illiterate. It is just as much a breach of contract for an educator to fail to deliver the goods he promises, as for a merchant to take pay for goods that he knows he cannot deliver. The fact that technical products are becoming a burden to the market of demand, the hard-earned money of parents is being greedily taken for promising expectations that yield ninety-nine per cent. disappointment to one that would just as probably have occurred from the natural order of things. Any economy in physical labor is so carefully studied that the extravagant programme of educators paints an ideal existence of luxury to such as can play with words and command service from the illiterate defenceless, who are becoming so scarce that a technical man is frequently seeking service from the non-technical. It is a mere question of economy that natural education will force the literal to submit to in proportion to the supremacy of spiritual authority over the material. It will stop just as soon as the victims realize they are being victimized, same as a fire disappears when there is nothing more to consume.

CHAPTER IV.

NATURAL EDUCATION.

ANYTHING inspired by spirit is natural, and whatever is comprehended is education. It is a universal communion of spirit with a common source, which is God. To be natural is to know by experience or intuition, and an individual experience is a universal communion of spirit or the term reason is not worth talking about. Spiritual communion is the one form of language and education that words and signs at their best only convey the imitations. The efforts of individual man to proclaim himself the equal of God as an educator or to be recognized as such, have caused more war and premature death than all the natural deaths that ever occurred; and it is still an open question if it will ever be successful, while reason and sense continue to be naturally bestowed upon the human family at the mere cost of willingness to accept it.

The unity of truth, sense, spirit, experience, and natural education is a concrete combination that in comparison, abstract plurals are a mere fog. The reason opposition to the simple truth continues is the same reason why tyrants and "task-masters" will continue as long as they can find timid dupes to support them. The need of temptation to incite the natural protoplast of everything is the same as the necessary heat to hatch a chicken. Greed is simply another name for a figurative devil.

It is material prosperity that is held out as the reward of a literal education which is called knowledge, but it is the mere picture of natural knowledge, which can only be comprehended by the spirit that the devil has never been able to conquer. He advertises the most dazzling prospects that a child can be deceived by, after learning the danger of continuing to fall. The child's confidence in natural education cannot be betrayed in whatever its primitive intelligence comprehends. The effort to mislead a child by literal instruction in advance of its natural experience will produce the very contrariness that one often seeks to avoid.

The child is a bundle of concrete truth (not truths) and God is responsible for its purity. It is blasphemy to impugn any impurity to the spiritual character of the child. If it inherit any germs of evil they are derived from the material body of the parents that neither God nor the child, a spiritual unity, is responsible for. (This writing is not even a tentative negation of theology, or established institutions, but it is the privilege of genius to demonstrate the truth by whatever method or terms that experience dictates.)

The privilege of a pedant to dissimulate and exhibit a knowledge of pagan logic by which a fact can be literally proved to be a myth, will not disturb the unity of God, spirit, Nature, and the truth. When a word can be found to express sense, it will be after the devil and the political dissembler overcome the power of God.

If a person is so trained himself that he is positively unable to comprehend plain, simple facts, it would be more than useless to discuss with him the relation of teacher to the taught. A teacher by virtue of his office assumes that he is able to improve the child, and the

child must submit at first by pretence also, that his natural education is at fault, when literal education can accomplish for the child the same orthodox prejudice that the symbol of truth is the superlative of truth itself. Such a teacher could scarcely take kindly, as friend to friend, in a Christian spirit, to the affirmative that natural education is the superlative of every method of education. It could be pronounced absurd and a child whipped or scolded until its will was made to yield a complete subserviency to the teacher. Besides, two teachers will disagree radically and both agree that experience, practically natural education, was more dangerous than what they were disputing about. The average child possesses abstract reasoning ability sufficient to trust its own natural conceptions before it will trust either of the teachers who are not able to teach each other. A hypothesis arrayed against an experience, providing the experience was admitted to be an actual sense conception, would be an absurdity; yet it is analogous to a doubt that natural education was the only real education there was. The unity of God, Spirit and Nature once established in the individual mind, only one teacher, the Teacher of all things, would be recognized.

In the complexity of words education, training, instruction and culture, could be embraced in the human institutions of learning to the entire exclusion of any term representing spiritual education. If esoteric literature has long since settled their simple observations, there is certainly a demand in consequence of the present social debauchery for an exoteric literature that will permit of the common people corresponding with each other intelligently. To contend against any economy of education would be a revelation to the credulous, who have not

only been trained religiously to believe that education could only be transmitted by a mediator, but also to maintain the scheme, a principle of reproach must necessarily be cast upon the most perfect work of God—an innocent child. If anything in pagan literature can be found more atheistic than what the present esoteric text books contain, which are taught in public schools, they have yet to appear and prove that natural education as taught direct from the Creator of all things, is a complete failure.

It is not necessary for a person who is willing to earn his own living to study biology, anthropology, psychology and the other ologies too numerous to mention, but study a babe and notice if education by proxy ever produced such a bundle of truth, which public school text books teach to be a "bundle of selfishness," which is also true; but with the exception by inference and precepts that human educators are willing to sacrifice themselves in teaching the child to become unselfish enough to protect the present conditions of society.

The most selfish person is one who tries to teach the virtue of unselfishness for fear the luxuries of life will be exhausted, and he will be obliged to practice what he preaches. An educator may be sincere in purpose, but the child even who can read cannot be continually deceived when the purpose is a continuity of disappointment in reviewing the pictures of prosperity which are just as figurative as literal education is to the real and natural. Besides, superficial happiness is just as much a myth as the pictures of facts, and shows the same relation as literal education to the natural.

A child's weakness in sense development is not able to comprehend abstract reasonings in the speculative

effort to employ words to transcend their source. It can therefore be misled when its confiding and natural disposition to imitate every observation it is able to make, is taken advantage of to justify some theory of its predecessors. It would not be materially satisfactory to reverse the convictions of predecessors upon their relations to the new arrival, but to an unprejudiced mind it might be worth considering at least. It would therefore be a radical departure from convictions that are declared settled before the new arrival. Thus the child, having no voice previous to its birth, would be no party to its own destiny, which was apparently settled before it was born. That is, he must accept whatever method of education his predecessors in the immediate vicinity of his birth had "settled" without consulting his wishes at all. It could scarcely be questioned but that a person's wickedness was attained after he was born, and from the records of history there is plenty of evidence that our predecessors were not wholly free from guile. Now if the child was born with the ability to generalize and reason abstractly, he could scarcely come to any other conclusion than it was a misfortune he was born.

With this in view, and also realizing that natural knowledge was at least prior to any literally acquired, the conclusion again would show that evil and wickedness were more the result of literal education than the natural. Another conclusion still more important as reflecting upon the child's dependence upon its parents and teachers from their greater accumulation of intellectual ailments, shows the child in its true light in possession of spiritual sense with its feeble natural acquirements as more directly the representative of God than either its parents or would-be teachers. If all the old, musty

theorems of the past were consigned to the junk heap, it might gradually dawn upon the conservative disposition of abstract society that the child was more the teacher than the taught. If God rules the universe, which is scarcely denied by anyone, it could not be proved to the contrary but that the child is the real mediator in the field of reform and redemption. It could scarcely be possible that an orthodox of crystalized convictions would admit that the child was the real spiritual teacher. It would be equally as impossible, if such is not the fact, to logically explain how the world could have possibly attained its present growth if the wickedness of society could actually control the cardinal principle of education. The teacher of any character would expose his insincerity to contend against the economy of education. This being admitted, it would form the groundwork of studying the actual relation between the spiritual and the literal and observe with what care the syllogism of pagan logic had been woven into Christian precepts. For instance: experience, observation and conclusion would present a syllogism of some universal benefit, while to assume a premise to be a fact founded upon material of literal agreement among the scholastic learned would be a biased performance, and the conclusion of such a syllogism would be as false as the premise. This would answer for discussion between learned professors whose avowed object was the seeking of truth, but really a disguise to hide material interests. A child, however, guided by its spiritual inspiration of sense, would not be deceived by a literal premise to reach a conclusive truth, for the child would not be convinced that the word candy was as sweet as the taste of it. The effort to dominate the illiterate by the acquirement of

words and a system of learning called knowledge in imitation of the natural, is a prerogative from the heathen and practiced to the present day by reason of material benefit. The ability of the learned to establish rules of education in the name of Christianity makes it a stronghold that appears impregnable, and no doubt the pedant really believes in transcendentalism, for however much the literary learned dispute over methods of education, none are willing in any considerable number to admit that natural intelligence always precedes the literal or artificially acquired. The victims must have courage enough to emancipate themselves before the principle of natural education will be acknowledged, for the path of courage is necessarily thorny, but it leads to the straight road of faith as sure as gravitation. Material prosperity is held by the average literal educator to be the reward of goodness and poverty the punishment of evil, but facts would have to be proved false before such a conclusion could be reached, for natural education is from the bottom upward, while literal education is from the top downward. Besides, at no period of the world's history did the dominant society ever "lift up" anyone without charging more than it was worth, while to get up free of expense the way is always clear to anyone who is willing to trust God and his natural education rather than get caught in the net of art.

Again, natural education is sense experience and the alternative of choice between good and evil is embraced in the free will, which the child learns from its first fall, or whatever obstruction it runs against. The child in its weakness can be taught anything, but nothing more misleading than that the child is the ward of society and dependent upon its predecessors, when the fact is the two

ends of a logical proposition were shifted for a political purpose, for in reality society is as dependent upon the child as the human race is upon its Creator. Such a situation could be called pantheism; it certainly is not transcendentalism that depends upon the artifice of words for its sandy foundation.

The weakness of a child for sweets and whatever tempts the desires is often shown by educators as proof of its dependence upon parents to teach it mere symbols of facts from the attraction of letters and pictures. It certainly proves the weakness of the child for attractive symbols, but the child is as much stronger than the parent or teacher in what pertains to the truth, as the difference between the spiritual and material conditions. After the confidence of the child is betrayed it becomes a passive victim to the will of others, or an uncertain proposition that depends upon his courage to maintain his spiritual endowment that he obtained at birth. Whatever may be said or written against concrete education in favor of the abstract, it should always be noticed that no literal system was ever able to teach a child the knowledge of its own birth.

CHAPTER V.

LITERAL EDUCATION.

THE relation of the literal to the natural is the relation of the material to the spiritual. The object of education is to impart knowledge, and knowledge being experience, whatever false teaching denies the truth of knowledge, proves its own falseness by claiming its specific method is a necessary education to advance the civilization of humanity. If false premises must be maintained by the fiat of human judgment, the conclusions must necessarily be as false as the premise when, by the rules of logic, knowledge also would be false. If the trouble is in the premise why not start from spiritual sense, the only real education that was ever revealed to humanity? From sense or experience the conclusion would, in proportion to the willingness to admit the premise, be as true as the premise.

Personality is the most sacred institution that God ever permitted to dwell upon the face of the earth, besides the man is not compelled to remain any longer than he is willing to. The first education the child receives is strictly spiritual, even before it becomes acquainted with its mother, and in some cases it never knows any parents other than the touch of spirit that gives it life and understanding. The exclusive spiritual education of the child transcends in importance any material education that it can possibly receive, and its introduction

to literal possibilities is derived from its first fall. What is important for anyone to consider who has been educated to believe that his conception of thoughts and ability to think were taught to him by his parents, that in the absence of spiritual education no ground-work of comparison would exist for literal efforts to build upon. The effort to avoid any explanation of difference between the spiritual and literal education, betrays a deliberate purpose to maintain pagan prerogatives and from the ability to build ideal foundations of a temporal character, seek to prove that knowledge was only possible by literal education and whatever temple dominant man chose to build, it would supersede the spiritual temple not made with hands.

The effort to educate a child to confound its spiritual education, that established the principle of good and evil before letters or pictures were known to exist, is equivalent to breaking a child's legs to prevent it from walking. The supposition that the child or humanity would never find it out except through the mediation of literal education is the greatest mistake that literary wisdom or human teachers ever made. The very effort to disprove spiritual education as distinct from literal conveyance suggests a suspicion that educators for commercial profit know more than they are willing to admit.

All literal educators have to offer in competition with the spiritual, which never entirely leaves a person while he is alive, is material reward, for the communion of spirit is so completely separate from literal communication that no exchange of traffic was ever established. The real exchange that makes for the activity of life is between the child and parent. The child reflects the spiritual education and the parent and teacher the literal or

the material. The former is the truth that can always be depended upon, while the latter is uncertain until proved by experience which is really a return to the spiritual foundation. The persistent effort of the child to cling to its first conceptions of the truth is so remarkable as to scarcely escape the notice of the parent, who will be reproved by the child at the least attempt to practice an untruth in its presence.

Every person is taught that the truth is the essential end of all educational effort, but to convince a child that a literal truth is the equivalent of a spiritual truth, the assistance of the devil, taught to children as an evil spirit, is accepted; a sacrilege, however, to apply the word spirit to the true and false both. It helps to confound the comprehension of children and forms the basis of misleading them with material attractions.

Experience is a constant reminder of spiritual influence, but if a child or adult accepts the literal as an interpretation of the spiritual, the straight road to destruction will be clear of obstacles. To follow the experience of our predecessors in accord with literal precepts, which educators are constantly parading for commercial profits and material reward, is to lose sight of the simplicity of spiritual influence that never costs anything but willingness.

A critic or educator will always expose his motive to a careful observer, and the more he tries to disguise it the more plainly it will be revealed. This is precisely the situation when a professor of psychology attempts to prove that the child is dependent upon its knowledge of God from either its parents or teacher, and also that a debt of duty is owed to dominant society for its being taught how to enjoy the bounties of the earth in peace

and happiness. The trouble with these two propositions is, neither of them is true, for a person's own experience reveals that he obtained this knowledge before he knew one word of speech. Besides the effort to endow the soul and mind with organic substances reveals a literal principle derived from mythology in justification of the dominant authority of the strongest man to rule the weak. If a person choose to believe what he is taught literally against what he is taught spiritually, his privilege of will permits him to surrender to the stronger will of another.

If a man have interest enough in himself to study biology—the science of life—and courage enough to be guided by what he learns, he will grow in spite of all the opposition that literal efforts can hurl against him. Such is spiritual education direct from God, and the fact that psychologists know it, is the reason they won't admit it. The laborious effort to avoid noticing natural growth, or education, except with irony and often in open derision, while giving the greatest prominence to literal education, certainly reflects a motive other than philanthropic. The pedagogue who loved humanity with the same ardor as he loved himself, would certainly admit some virtue in the silent teaching of God, rather than so promptly explain how all that was good in life was due to literal education, and all that was evil was due to the natural and direct communion with spirit without recognizing the proxy of the pedagogue who always demanded money or service for his avowed purpose in seeking to lift the weaklings of humanity up, not to his own height, but near enough to be more serviceable to himself.

Education is such a broad principle that it even includes wickedness, and when the child arrives at adult

understanding, and discovers that his inspiration was only indirectly derived from his parents and teachers, he is thrown out to shift for himself, when his "friends" a little higher up draw the curtains and expose the debauchery of abstract society and explain that it is the material reward that the naturally educated are not permitted to enjoy. Is it strange that the temptation is too powerful to be always resisted, when there are so many examples to influence the will? If personality is the temple of God, the devil has a seductive way of getting possession.

It is absurd for any person to attempt to teach another that he is mistaken in his own experience, yet it is often attempted. A parent can silence a child and lose its confidence, but it cannot convince it by simply commanding it to forget its own experience. Spiritual education is strictly silent, and the noise of literal education can shut the mouth of experience, but it will crop out again as sure as a smoldering fire will find the surface. A person who refuses to be guided by his own experience, which is the only knowledge that literal education does not teach, cannot be convinced of what he knows; what might be possible for literal education to accomplish would be to persuade a person to admit either in word or action what he did know, instead of teaching a method of hiding it for material benefit.

There is nothing in the Bible that literally records spiritual inspiration that justifies any person by his own fiat in claiming a specific inspiration that every human being by virtue of his own experience would be equally justified in claiming. The idea was derived from the pagans and exposed by Socrates four hundred years before Christ was crucified. Dominant rulers never seek

the truth, but how to keep it hidden is what their term of ruling depends upon. Socrates was poisoned for teaching the common inspiration of humanity. Christ taught and exemplified the same principle, and it was apparently honestly recorded by the scribes of Scripture who claimed no special inspiration for themselves, but it was accorded to them by the Roman Empire for political reasons after the scribes were dead. Thus pagan prerogatives have no more place in the Scriptures than a thief would have in heaven.

That "the wish is father to the thought" illustrates the effort of pedagogues to continue to insist that literal education is correcting the evils of Nature by first proclaiming that the Creator deals out Nature in the rough. The mistake will never be admitted by any who are seeking material profit by cultivating the mistake. The dependence upon followers is the only principle by which abstract society can exist; the truth being a secondary consideration to material attraction, and no method was ever more successful in the science of teaching than to teach a system or doctrine by which the obligations to Nature could be evaded.

Every mistake is a figurative "fall," by which the "Apple of Knowledge" is reached in the effort to rise again. To obtain knowledge on the do-nothing principle is to meet consequences that were omitted in the contract. It is the abuse of literal tools in like manner to the abuse of a hammer which can construct and also destroy; besides literal tools are no more knowledge than hammers and saws are houses. When the pedagogue and politician are found to be a myth, the real usefulness of literal education will become more obvious, and what is difficult to learn now will become vastly more simple.

If a person would lay aside his ambition for material acquirements and cultivated bias, against natural education, his natural intelligence could, providing he was willing, reveal the fact that God—Spirit—is the only dispenser of knowledge. The pretence of man in thrusting himself upon the credulous as a necessary proxy is more to prevent such from finding out the very thing they pretend to teach. There would be no objection to a proxy providing he did not seek to compel his client to accept the service. If a man is wilfully determined to stay down, no proxy could lift him spiritually, and for that reason he could never discover what true knowledge was.

If it would be admitted that natural knowledge was all there was, the abstracts, and sub-abstracts could stand upon their own merits and literal education could be taught in an economical manner, when its simplicity would become more apparent. For example: if a person was approaching toward a fire and the situation kept getting hotter, he could feel pretty sure he was going in the right direction to be destroyed. Also if a person was really willing to search for the truth, and the signs, literal or otherwise, continued to grow more favorable, he could continue progressing with confidence. It would all depend, however, whether a man had courage enough to move on without a proxy, for such a personage would jump at any new proposition that promised a greater material reward, if that was the motive, rather than a spiritual reward.

CHAPTER VI.

PEDAGOGY.

“FALSE prophets” and “false teachers” are severely reproved in Scripture, which proves at least that such persons have been, and are recognized. The great point is, can it be possible for a person to become so learned as to sincerely believe that he can dissemble in the presence of mere natural ability without betraying himself? There must be an object of some character in view of the present extravagant system of abstract education being pushed beyond all bounds of reason. To be “educated” suggests the query, what for?

In all kindness toward each other, it should be recognized that personal responsibility embraces judgment to the extent of the responsibility, for that reason after admitting the natural education which admits of personal judgment, by what rule or from what authority can a person claim a right to judge another? It is not from Scripture that such presumption is recognized. The Bible is very explicit upon this point, and any attempt of a pedant to protect his own personality by hiding behind precepts would all the more expose him to a child.

The authority of the state and abstract society, which is commonly termed “Society” without qualifying the word, presents a different problem since the “divine rights of Kings” were exploded by the American Revolution. The pedagogue must fall back upon the apotheosis vanity of the ancients who, with their esoteric ability,

even made and unmade Kings. It is the very first principle of present conditions to demand credentials from a self-elect commander. What humanity is hungry for, is fact, and not complex words mounted upon a swivel which plays one tune in public and another in private. The state and society, by the right of selection are abstract powers derived from concrete humanity, over which a Higher Power rules. Mere precepts in the absence of examples, are as empty as a poor man's pockets.

It is certainly a privilege of the new-born babe to open its mouth without being dependent upon a pedagogue, or asking permission. If there is any fundamental principle of human life more important, it does not detract from the necessary dependence of both state and society upon that trifling circumstance. It is a synthesis that commands attention before the prerogatives of predecessors can be considered. The new-born babe is a messenger from God, whether his predecessors choose to recognize him as a slave to serve at the command of others or not, it is certain that he commands the situation at the start.

If the pedagogue thinks that God strews the earth with humanity for his material benefit, he would do well to lay aside his pagan literature for a brief season and read the Bible, just to refresh his memory, for his early Christian diet may have escaped him. Christ's teaching, even if it was mysterious, showed more respect for children than the average pedagogue of the present day, for he did not discriminate in proclaiming that unless "Ye become as a little child, etc." The theorem that the child depends upon the parent is only half true, and the silence in regard to the more important half in order to make the truth whole is what the learned pedagogue does not care to read about when it disturbs his material interest. He

can appeal to the fears of the parent, and explain the helplessness of the child, besides not forgetting to charge a good round sum for his advice in the interest of modern culture. It is also very comforting to have expectations expanded if the child's training is properly attended to. The silence, however, in regard to the protection the child receives direct from its Creator is ominous; it suggests a purpose, the economy of which being withheld from the parent enables the pedagogue to appropriate the entire credit of the child's present and future also.

It is no reflection upon the literal ability of a learned pedagogue, in fact, it is a recognition of his being able to point to modern civilization and picture to the credulous mind what might have been if progress in knowledge had been withheld from humanity. It could be added with some profit, perhaps, that the privilege of only a few to profit by the "apple" of discord was the most potent feature of knowledge. The initiative character of literal education is more noisy and profound than the natural model from which it is copied; its greater prominence makes it appear more necessary even than the real.

The simple fact that no amount of teaching is equivalent to a single experience, makes the pedagogue a dissembler if he seeks to protect the rigidity of rules and form, as essential to the distribution of knowledge. While esthetics is equally a privilege with knowledge it can be extravagantly set forth to attract the confidence for the purpose of betraying it. It is not the fault of the child or the ignorant adult even, that he can be taught or trained to obey the command of the pedagogue any more than it is the fault of a child to fall down in trying to walk. As this is the cardinal principle of obtaining real knowledge, it is just as much slavery to pretend to

teach literal signs to disguise the fundamental principle from which all knowledge is derived.

Nature extends credit on demand, but it is quite another affair to even attempt to escape payment; slight warnings can be obtained by the venturesome, and the pedagogue can pretend to teach a child how to jump his obligations to Nature, and transfer them to himself, but quite often the child discovers when it is too late that Nature has to be settled with whether the pedagogue was sincere or not. It is this inflexible character of Nature that the child wants explained. It is evident from the perplexing questions of a child that it often knows more than the pedagogue who frequently appears to the child the equal of its Creator. If the child must fall to obtain knowledge, which the pedagogue even must know if he knows how to read, what right has he to betray the confidence of a child to protect some theoretic hobby of his own? The child is his superior in spiritual knowledge if he really believes that after God bestowed spiritual knowledge to a child and then betrayed its confidence by designing a proxy to teach the child that imitation knowledge was more important than the real.

It is the birthright of every human being that can feel by their own experience the difference between hot and cold, to assert as often as they can experience anything, that knowledge is a cardinal fact of intrinsic value, besides, that natural education is all there is or ever was. The invention of signs to portray thoughts, enabling humanity to correspond and enter into trade relation, never added a fraction to knowledge. By reason of the flexible character of human organs, the child can be taught esthetics of every variety, and also indulgences as readily as merchandise can be sold at a bargain store, but that is

the limit, pertaining only to natural things. But in spirituality there is no evidence since the earth was inhabited more reliable than the ability of a babe to open its mouth with its feeble testimony, that God is the only spiritual educator that the "world" has ever known, and the Bible is the best literal record of the fact that the entire literature of the world ever produced.

People can object on credit to whatever they choose, but when they object to a settlement, the material organs will be powerless to prevent it. The pedagogue can prescribe remedies, teach generalities and prove literally that abstracts are new creations, but the silent spirit will not be analyzed by any literal method that must first show a better title to the privilege than a babe that can open its mouth. The clerical class of humanity—the literary class—the professional class, constitute the "man of letters" simply learned in the application of words to facts, in technical parlance it is symbolism, as distinct from the natural and spiritual, as matter is from life. The ultra learned in symbolism have always tried to maintain a relation to spirit of a controlling character that the unlettered man appeared powerless to contend against. It also gave the semblance of fact from the reason that symbolism (practically idolatry) had such a remarkable influence over the simple minded or the unlettered class. In the very early days the men of letters were apotheosized by the very ability to comprehend them. Natural knowledge was simply transcended by the literal and to the timid, art appeared to transcend Nature. Even the artificer could possibly be deceived by the success of his schemes.

It appeared to be overlooked that the learning of letters was a common privilege bestowed upon the entire

human race, otherwise the greed of man would have destroyed the entire race before the Christian era was reached. Wars were always inaugurated by the ultra learned in contention against the influence of the moderately learned who dared to advocate the common privilege of learning. The illiterate had no idea of what they wanted until they got a taste of it, and the same situation exists at the present time. It is idle for anyone to pretend that the ultra learned are willing to acknowledge a common privilege to the possession of knowledge. That is, the pedagogue would not forsake his own calling by teaching that natural knowledge was as potent as his symbolism, or that his teaching was only a transmission of the natural for his own and his compeers' material benefit.

Education as a means of common communication has been vigorously opposed by example, for after it was discovered that common humanity was born with language, that could not be smothered, extravagant methods of classifications were adopted to accomplish the same end. The fact remains that all methods of enslaving the apparently defenceless are only temporal, either by pedagogues or slave owners. Literal education enables a person to hide his selfishness, by advocating education with the inference that the ultra learned are striving to educate the masses. There is a spiritual education that will crop out that makes man's pretension always a failure. It points to the fact that the spiritual Teacher is undisturbed by the presumption of the pedagogue who teaches the necessity of a proxy in order to protect his own business.

It is generally understood to take the property of another is stealing. The privilege of animals to take what-



ever they need to sustain life is admitted to be the right of instinct. It naturally follows that a man must know that he is taking the property belonging to another before he could be classed as a superior being to the brute. A brute therefore, in order to be what the word "brute" signifies must be utterly unconscious that he is one, which would throw the responsibility of calling another "a brute" upon the first person rather than the second. It is no secret that brutes can be taught obedience and be compelled to serve a master who is privileged to treat them as property, and also enjoy the service. The same principle was applied to human beings who lacked the means of defence, and the mere calling a man a brute was the only justification for one man taking the services of another man, in exchange for whatever the taker chose to render. Such was the old style of slavery.

It is slowly dawning upon the entire human race that knowledge was revealed to individual man at birth and only by a specific system of education can a single person be convinced that he is mistaken. The pedagogue who would teach obedience and sell precepts for cash to a willing pupil or compelled to appear willing, while he, the pedagogue, did not choose to practice his own teaching, would be taking property without rendering an equivalent; practically stealing because the teacher would know his precepts were worthless to whatever extent he failed to practice them himself. At least, even if the precepts were virtuous, he could not hide his propensity to steal when he was selling second-hand virtue to another, that by his own acts showing that virtue was not a product of literal knowledge.

CHAPTER VII.

SCIENCE.

IT would be as difficult to explain how science could be literally taught as for educators to agree upon what constituted education. It is this vagueness which is acknowledged by the very persons who profess to be educators and frequently uphold compulsory education, that betrays a hidden intention; while the very act of trying to conceal something attracts the attention and suggests the thought that the concealment is a scientific method to reveal the object.

While a science can be taught, science proper is as unteachable as knowledge proper. One might as well pretend to teach love, virtue, sense, or teach a corpse to breathe, as to teach the concrete principle of science. The commercial profit of education makes it extremely hazardous for an educator to betray the business. It is a science of the greatest importance to obtain customers for whatever business from which a person chooses to obtain a living. It would not be scientific to establish a department store on a desolate island; neither would it be prudent for a man choosing to earn his living by educating others, to teach his customers they obtained all the protoplasm of science and knowledge at birth they would ever have which depended upon individual will and external influences for possible development, also courage that was not a purchasable feature.

To teach the simple fact that the intrinsic value of science and knowledge was bestowed upon the individual by the Creator would detract from the commercial profit of education. The merchant always aims to make his goods attractive, and the rule would equally apply to the educator. That the educator has no greater claim to purity of purpose or that his goods are other than material in character is proof enough when he omits to teach the whole truth about his goods. The realm of science is admitted to be limited to material things, the gulf between spirit and matter has never been bridged. It is the realm of theology and whatever differences are literally disputed with science and entwined in the principle of education it does not justify the forced sale of conclusions to a credulous humanity.

If it was a voluntary privilege to purchase education from disputing educators it would not be a serious matter, but when the whole truth is withheld, and the people are forced to pay for what Christ taught free, it throws light upon the conflict. The jealous care which educators pursue for fear the simple truth will be taught with economy, suggests a fear that the common people would spoil the commercial benefit by becoming as knowing as their teachers.

It is just as honorable to sell education as it is to sell merchandise, but when a person is obliged to economize in one case to meet the compulsory demand in the other, it is not what the Bible teaches.

It could be objected to by the assertion that the Bible did teach compulsory discipline by the "settled" interpretations of the Scriptures, but it couldn't be proved that a person is denied by Scriptures the privilege of reading the Bible and determining by the reading itself

just what the book did teach. If moral suasion is not one of the special features of the Bible and also its simplicity of understanding, it would never have survived the political effort to destroy it. It even outlives political commercialism that has ever tried to hide among its numerous precepts. Science, knowledge and experience relate to the discovery of something that must, as a matter of fact, have a previous existence, thus education cannot be more than an abstract. When the histories of wonderful inventions are considered, which were in most all cases combatted by the learned of the period, it should point to birth as the most wonderful knowledge that a person ever experiences. The continuance of experience is the event of a new birth just as surprising and unexpected as the first experience. It is just as much a scientific discovery that words can disprove whatever words can express, as the discovery of intelligence enough to make corresponding signs that reveal social communications. The effort that educators make to prove their theories, in whatever abstract education they are interested, betrays a hidden purpose in seeking to establish a dependency of the child upon society. Adult persons often appear to be sincere in believing that what they "know to be a fact" is simply absurd for anyone to contradict. While there is a mutual dependence of both, the whole truth is to take advantage of the child's inability to defend itself. The child, however, has a prior claim to experience and spiritual knowledge from which all literal knowledge is a mere abstract. Besides, the child reared to an adult age, can exist independent of society, which in turn cannot exist except for its units in their very effort to hide it, for fear makes it possible,

when a continuity of birth reveals the source of knowledge to be spiritual rather than literal.

The subterfuge by which the educator evades the fact does not in any sense detract from the intrinsic value of either knowledge or education, for silence does not constitute ignorance. Fear, however, is one of the most important factors of scientific study that the human race has to deal with. Education as a science and adopted by an educator as a means of livelihood, betrays the dual character of fear by exposing his own in not only teaching the natural phenomenon of fear, but exemplifying the principle. That is, he betrays his own selfishness in his very effort to hide it, for fear makes it possible to mislead another while it is fear also that suggests the act of misleading. It is only from an appeal to fear, that any profit could be obtained in teaching abstract education. To attempt to teach a child experience would be absurd, while on the other hand its future possibilities can be crushed like the breaking of an egg, when to repair the damage would be as impossible as to teach experience.

The science of letters was derived from the same primitive utterance that every human birth is endowed with, and it appears as a reasonable speculation to consider a child so carefully reared upon a plane where there was no danger of falling, when every effort of the child to walk or raise itself was carefully guarded, the sense of fear could only be deducted from observation, thus in the absence of a fall the real sense of fear could not be taught to the child by any process of signs or words. Its imitative faculty could possibly enable it to speak the word fear, but it could never know what the word meant

without a corresponding sensation to compare the word with.

There seems to be a united purpose in all educational writings to deprive the child of its title to the origin of language at birth. The universal effort to hide the fact is very strong evidence that writers know what they are hiding, for to admit that knowledge was only possible by experience derived from a fall would make tyrants, task-masters and politicians quake with fear. The apparent non-resistance of childhood is analogous to the adult slave that was treated as a mere animal or irrational being. That educational writers, practically in command of the present educational system, insist upon giving the ancients credit for discovering knowledge that we should be duly grateful for, hides the same purpose of the early educators.

The profit derived from treating knowledge as a commercial commodity makes its economy depend upon the fear of its victims, precisely the same as chattel slavery was modified in proportion to the courage of the slave in refusing to be enslaved. The fall of the infant in its effort to walk surely points to a recognition of the superior character of the spiritual or natural education over the literal, which never had a real existence except as an abstract from the real.

Abstract education produces an abstract society which has always destroyed itself by its own voluntary corruption, while concrete society profits in proportion as it avoids the mistakes of its predecessors rather than emulate them. Evil is defined as "having bad natural qualities," but the temporal character of evil compared with the spiritual character of knowledge, which to be spiritual knowledge must be good and true, shows the

effort of educators to apotheosize themselves by literal correspondence. The past history of dominant society is not very flattering to the success of present social conditions. It points to a serious mistake of educators in their continued efforts to transcend the natural by their literal ability to declare by their own fiat that the natural is evil.

Educators who pose as such could scarcely be so deficient in judgment not to notice that their persistence in contending against natural knowledge has always been a stern chase. Every birth is a messenger from God in rebuttal to the literary theory that the child's future depends upon a strict obedience to the accumulated knowledge of its predecessors. There are plenty of personal examples recognized to be in good standing in dominant society that would not be in a worse plight if they could return to their natural or even aboriginal state. If such conditions are due to natural environments, it is poor encouragement for a thoughtful child to follow in the footsteps of its predecessors.

The latest suggestions in a prominent text-book written by an educator of note is the necessity of breaking the will of the child in its cradle that it may learn the importance of obedience and reverence toward its superiors in wisdom. If a more rapid rate of race suicide could be suggested, it would necessarily embrace the instruction to parents identified with dominant society to refrain from the annoyance of progeny altogether. It would certainly accord with pagan prerogatives from which source the larger portion of literal precepts are derived. There is no form of blasphemy more pernicious than the extravagant use of words for the purpose of giving to man's works a visionary supercedure over the works of

God. However obvious it may be to the laymen, nothing but silence from a literary standpoint seems to offer any avenue of escape from slavish submission. The Bible, however, is an unbiased record of the unseen, entirely free from politics or commercialism. Its multitude of compendiums and interpretations is more to console the interests of dominant society than to enlighten the simple-minded reader. It is a self-revealing fact that the most humble and lowly cannot be deprived of, for if every Book could be destroyed it would spring into life again from traditional memory. God never forsakes the child after the touch of spirit reveals His presence. Material punishment follows a neglect of the will, and just in proportion as the will is crushed, responsibility ceases.

Literature is the record of human experiences, it is all derived from spiritual revelations, and except for the perverting effort of vain-glorious man in his acquirements of a superabundance of literal implements, natural revelations would mean exactly what the spiritual stands for. Experience is birth, the equivalent of science and knowledge both. Experience is as unexpected as birth, and the effort of the literal educator to cultivate the will (by crushing it) or teach experience to a babe is as impossible as to teach an earthquake how to behave. The science of education is so equally balanced between good conduct and bad conduct, that the action of the child is guided by the preponderance of either science, but the redeeming power of the sense of love transcends every literal invention that man ever discovered. If literal efforts could close the mouths of babes, before they could speak in the voice of God, the vast accumulation of literal knowledge would become as silent as dead matter.

CHAPTER VIII.

TEMPTATION.

THE child is literally taught by its predecessors to pray, "Lead me not into temptation." It is spiritually taught by its Creator: "Lead me to contend against temptation." The former suggests the material, and some who might seek to conceal a bias would hold that the material included the natural. It is equally a privilege to hold that the spiritual includes the natural, besides being very important if the rule of logic is to be respected. It remains to be proved whether literal instructions are obeyed by Nature, while there is literal evidence even that was never impeached successfully, that the spiritual and natural were other than the One principle by which existence is possible. Temptation is just as necessary to mental growth as the fall of a child is to the acquiring of knowledge. If temptation could be suspended entirely by literal educators, which their instructions and writings often imply, it could readily be seen that no distinction could exist between the animal and human. The effort to teach this principle is a reiteration of spiritual teaching and forms the most remarkable temptation that humanity has to contend against. If temptations were a mere figure of speech to illustrate what could be avoided by a strict obedience to literal teaching, the result would be the same as if no temptation existed. That is, if they were treated as stories to frighten children into obedience, the distinction

between an animal and a rational being would be as impossible as for a child to obtain knowledge without a fall. Because a person in the absence of experience *per se* cannot comprehend what another's actual experience might have been, it would be absurd to doubt it, and much more so to undertake to prove it on theoretic grounds. If the sacredness of personality had no protection against the formulated theories of one's predecessors, the very animals could be envied their freedom by a child who is confused, in being taught obedience without any qualifications, and personal responsibility also. The inconsistencies of parents and adults are more quickly noticed by children than adults observe each other's, for the reason that adults grow more biased in opinion as they yield to temptation and listen to contemporaries who present a brilliant theory of how temptations were at fault, showing the necessity of even whipping children for imitating their parents in what they would naturally flee from. God never forsakes the child in the communion of spirit; and its petition for protection against material greed is more educational than all the literal effort directed toward the destruction of temptation which is just as necessary to the growth of a child as its mouth is to take food.

When theories predominate in the individual mind over experience it presents a condition that experience alone can demonstrate in precisely the same manner as the senses teach what to shun; if such experience could be transmitted from parent to child, fear would predominate over the most brilliant temptation. These thoughts could be verified by a person having had a diversity of experience, and also observe the

ridiculous effort of a devotee of theory to doubt the experience of another. That is, a person so devoted to literal acquirements that he would attempt to convince a child it was mistaken in an experience that might have occurred contrary to literal rules, which are often declared "settled" by predecessors.

The effort to smother the experience of children by a confusing variety of temptations is the worst form of slavery that humanity has to contend with. It is due to the greed of educators more devoted to their personal profit than the welfare of the children. If what is termed a "willful child" can be brought into complete accord with literal authority, it becomes dead to further progress (this is a mere figure of speech, however, to show that the child is persuaded to accept second-hand literal authority in place of direct spiritual authority). Nothing but the severest experience can regenerate a person after he can be persuaded to choose material reward disguised in a promise for prospective spiritual reward. Experience will reveal what no amount of literal signs can contend against, for God never forsakes a human being for being misled, but when a person defies experience which is spiritual instruction, the punishment will follow with increased severity until life or death terminates the struggle.

A good many educators and preachers can be left to exercise judgment upon their own acts, but God permits their observers to judge themselves also, and however pure literal precepts may be taught, the failures of the teacher to practice his own teaching will not escape the attention of a child. Thus extravagant methods of education can only be maintained by

showing contempt for natural experience and also by a delusive theory, itself a temptation, that natural knowledge literally distributed, which is education, can only be obtained by either service or money. No economy would be considered by such as are deluded into a sincere belief of a fallacy that even a child could explode.

What is the present extravagant system of education leading to, if only to babes can one look for a spiritually pure human being? When the mad rush for literal education taxes the food producers to the extent of closing the mouths of babes, what but the grave is open for the visionary idealist that refuses to see a logical end of the continual increase of non-producers? There is no evidence that God is so distant that a petition to Him will be disdained with a lofty refusal to listen to the overtaxed energy of what is proclaimed to be a "free people." It is a strange anomaly that the ultra learned fail to grasp, if their writings are convictions of the "good and true" they so ably express, for while concrete humanity as a whole are becoming more civilized, abstract society is growing more corrupt. Is it because an attractive temptation is so necessary to progress that "society," as it is termed, educated at the expense of taxation, is so willing to pose as a temptation to posterity as an object to be avoided, for the benefit of the whole, or is it from God's messenger—the babe—that civilization is possible?

The wisdom of God is the only real education from which the literal is but a shadow. Its most remarkable feature is, that the shadow is utilized for commercial profit, while the object from which it is cast is

always free and at hand. The equipoise between temptation and God's government is analogous to good and evil, it also shows the perfection of God against the imperfection of man in his conduct after being born as perfect as his Creator. Temptation leads the child away, not to destruction, however, for every experience of evil or a "fall" teaches a method to overcome whatever particular evil is encountered. It is the defiance of actual experience and the submission of human teachers that leads to destruction, of which abstract society has always been the evidence. It is a disobedience toward God and following the shadow of education, which is literal teaching, that leads to misery, and always ably defended by vanity.

The educator has to contend with temptation to the extent of his experience, for it is as difficult to comprehend a responsibility in the absence of a knowledge per se, of evil, as to have a comprehension of existence prior to birth. There is no greater temptation than money, for it is the golden string that will lead a saint or an "angel" after getting a firm grasp to one end of the string; what is on the other end is of no consequence while the fever lasts. If an educator is ignorant of actual experience, and so smothered with literal precepts as to have lost possession of his natural judgment, he is as innocent as a babe, but if he cannot resist the temptation of money in payment for his second-hand teaching, he will be more severely punished than his victims who may have judgment enough to avoid his example which will also reveal the fact that his literal precepts can be obtained free of cost direct from the Creator.

The principle of temptation is a permanent factor

of human development, it accounts for the existence of vanity in the possession of a greater abundance of literal tools. The carpenter could feel that he was adding to his ability in proportion to the greater variety of tools he possessed, which is analogous to the educator with his variety of literary tools. The character of both, however, could only be determined by their ability to contend against temptation. That is, ability is dangerous in the absence of substantial character. Excessive modesty is often but a veil to hide vanity and conceit, for that reason the ability to conquer temptation in its multitude of forms is a practical education that literal tools are powerless to accomplish. An apparently friendly act that is charged on account, to the recipient, is temptation in the most subtle disguise, for it is prompted by the expectation of payment with interest added. There are, however, honest educators more noticeable after death than any noise they made in the flesh, for philanthropist in the flesh would be as difficult to find as to look for one in a political gathering. When the principle of education is so natural, that even animals appear to seek it with delight it is like trying to make merchandise of sunshine as to traffic in education for the sole object of dollars.

Pictures are educational in a moderate degree. They are innocent temptations so far as they lead to the comprehension of reality. But when they are extravagantly used to teach ideal expectations in contempt for real and natural conditions, such teaching becomes idolatrous. It is like utilizing fire to a reasonable extent, when an extravagant use would lead to its becoming the master rather than the servant.

An over-production of merchandise will lead to a counter depression of activities, hence if it is a fact that literal education—an abstract from the real—is encouraged for the double purpose of profit in teaching and the prospect of escaping the necessary labor that Nature demands, what but revolution of some kind will correct the error. It could scarcely be denied that the portion of humanity termed society was at all lacking in literal acquirement, yet it appears to be rushing toward the fire rather than from it.

A recent educational writer refers to the writing of another with the inference of indorsement, "that it might be necessary to knock a man down to prevent him from throwing himself over a precipice," but after he got out of reach of the savior's club it would be analogous to the present condition of abstract society which is being literally knocked over the precipice of destruction by being taught that natural law could be defied by literal law. The club of education is equally as defensive as offensive and the simple ability to read of the folly of predecessors is an educational privilege that systems of education founded upon pagan tyranny will be powerless to knock down.

It is always a personal problem to contend against temptation. The child is a living example of divine education that no system of literal education can compare except as a temptation to contend with. There is only one Master that rules the universe with the regularity of the solar system and every birth is an immaculate conception that to be resurrected in knowledge, a fall is just as necessary as an object to cast a shadow, also the literal record of the temptations of Christ means the same thing, and any child

could be taught to comprehend the principle before it was five years old except for the fact that its parents need regenerating having not been able to contend successfully with temptation. But the influence of the child, it always being nearer to God, is the only regenerating principle that God's grace ever bestowed upon humanity; and the Bible is a literal record of His perfection, besides the example of Christ which demonstrated the same principle.

CHAPTER IX.

DEMONOLOGY.

IDEALISM is the most successful literary venture the devil ever co-partnered with. Theories would become passive except for their contrarities. The contraries in the action of a child are quite parallel to the activities of theories. The child, however, is a real life fact, while theories are visionary prospects of ideal construction that in the absence of a little material, the product of ideals are more ideals. Energy is an embryo ideal in passive submission to the equity of its environments, but like the fall of the child, motion must have space to move in.

The mere presentation of a different symbol to represent a natural phenomenon does not change the fundamental fact, and the more universally this simple fact becomes known, the more difficult it will be for per-

sons who know it, to hide it from each other. A person may be a perfect reservoir of literal knowledge and as sincere as the innocent child, but he is just as much unborn in the absence of experience as before he first saw the light of day. It is the person who knows he is withholding the actual relation of literal knowledge to the spiritual that tries to manipulate ideals to justify his theory that a particular quantity of literal precepts entitles him to a social predominance. It is the tentative persistency of educators in teaching idealism that needs attention if a person is sincere when he professes benevolence toward humanity.

The pagan dirt will be washed out of literature when the popular educator has courage enough to acknowledge the Scriptures as the standard of moral ethics. The compromising with a fraud is always to the advantage of the fraud. This persistent clinging to pagan literature and eulogizing the ancient heathens by giving them credit for introducing "knowledge" to the human race is practically what they egotistically claimed for themselves in contradiction of the spiritual revelation that makes the Bible the most remarkable literary production ever printed, besides, its simplicity makes it possible for children to read it. Its pagan rendering and political manipulation are better proofs of its spiritual character, for it has always defied the greatest secular scholars to counteract its simple influence.

The word "ideal" is a synonym of sorcery, dream, imagery, inspiration, consciousness, etc. The most important word that embraces the whole is "thought"—to think—that these simple facts are not taught to

To the contrary, however, terminology, dialectics, and esthetics were cultivated to the extreme to confine "knowledge," so termed, to the rich and the patronage of the state. The honesty of Socrates in breathing democratic sentiments cost him his life, and added to the skill of Aristotle in coining words to bring his logic to the conclusion he desired, there was no more sincerity in trying to improve humanity than what the earlier sorceress betrayed.

Aristotle was frank enough to admit that he had discovered all the knowledge there was, and as he was engaged more in keeping literal methods as exclusive as possible, he doubtless would not have given much attention if some obscure mortal in his time had dared to tell him that he had no different spiritual knowledge than what was born to a babe. He undoubtedly knew more about it than what he felt would be safe since Socrates was poisoned for knowing too much out loud. He displayed the wisdom of the sorcerer by hiding any ideal thoughts that would have betrayed pagan mythology. The effort to keep the common laborers and slaves ignorant of the equal title to a common privilege to spiritual endowment, suggests the suspicion that Aristotle knew even more than he had the courage to admit.

The "breaking of the will," which makes the disrespect for natural religion and natural education a necessity,—it is analogous to the early sorcerers killing infants because they were born at some inopportune period. This authority was assumed to be derived from some mysterious oracle. The fact that magic stupefied the ignorant was pretty good proof that the sorcerer, dreamer, and prophet knew enough to know

they were impostors. Now the most remarkable magic is to obtain such a mastery over another as to make him content to serve at command, without being considered a party to the contract. There would have been no need of sorcerers if they had been willing to teach the trick to the multitude. That it was all ideal play was conclusive when the secret methods were exposed.

Now the present educational magicians have the same propensity for taking offence as the old school sorcerers had, and it looks reasonable that the same selfish purpose prompts the action. Of course a person not having such a selfish motive would not countenance a text book in the "free schools" that justified the "breaking of the infant's will in the cradle," because it would be parallel to the killing of infants in the old days so far as the disrespect for the Creator is concerned. It would appear more cruel, however, to half kill an infant than to put it away entirely. It would appear from the trend of educational writers that obedience to "superiors," a term derived from its prototype—sorcerer—was for the same purpose servile obedience, toward which the "breaking of the will" would be the first operation. The sentimental pretence of benefiting the child by teaching it servile obedience is slightly colored, for from observation, the modern sorcerers are not any more self-sacrificing than the ancients were. Besides if a child should be grateful for having its "will broken in the cradle," it could console itself that it would never grow up to be a modern sorcerer.

The individual character of thought is as strictly personal property as the privilege to breathe. "Lib-

erty is not license," because license relates to temporal and material affairs pertaining to the authority of man as organized for social protection and a communion of interests, while liberty is bestowed upon the individual with the breath of life or touch of Spirit, which is all any person has to depend upon.

Because material organs can be manipulated by the external influences of man acting commercially, is one of the most universal features of humanity, it was prompted by the ideal thoughts of the ancients and continued to the present day. It is not what education should be that is the present problem to solve, but instead, what it should not be, for only for the natural love of the parent to protect its offspring, it is as mathematics that commercial greed would have incited mankind to enslave each other until the last man, like the first, could have had a paradise of earth all to himself. It is as amusing as the remark of Cato when he wondered how two magicians (ancient educators) could meet each other without laughing, as to consider how concerned the pharmacist might be for fear the earth would cease to bear patrons for his art. That one race is superseded by another by the rule of "the survival of the fittest" is also due to education in its broad sense, but the abstract kind, to satisfy commercial greed and a life of luxury and leisure, is not the "fittest" if history can be believed. The literal is idealism, the picture of a fact, in commercial conveyance, sold for a fact, and taught to be a fact by modern sorcerers; in fact, it is material imagination—it is the fundamental principle of paganism." The spiritual is Christianity—the natural, all the knowledge there is, from which the literal and ideal is abstracted and

taught second hand to be more brilliant than the real, also to transcend the natural. To worship the ideal is to choose slavery instead of freedom—material disappointment instead of spiritual happiness. Whether rich or poor, all must “earn bread by the sweat of their brow,” and it can be proved by experience that spiritual sweat cannot be overcome by sorcery.

The most cruel circumstance connected with modernism in continuing to flirt with ancientism is the sacrifice of innocent children in pretending to extract one demon by beating two into it. To take advantage of the weakest and purest part of humanity, or even the innocents of literal ignorance, is a crime that no civil crimes compare; and to justify the crime, the art of sorcery is embraced under a different name to treat the natural separate from the spiritual, in like manner to the synthesis of words expressing religion and education. The educator, innocent of this fact, is to be pitied rather than blamed, for his will was doubtless “broken” in childhood; but the man who knows it and lacks the courage to admit it, cannot hide the fact from the Almighty at least, that he is a modern Pharisee.

CHAPTER X.

"TRANSCENDENTALISM."

IF the future could be penetrated even for a few minutes, the commercial traffic in mysticism would have no market. It is the very fact that men have no knowledge of what they pretend to know, when the principle of didactics is adopted as a means of obtaining the necessities of life. Mythology became useless as civilization advanced simply because it became so common. That is, the business is overdone and the supply of myths exceeded the demand, hence a new principle had to be invented to amuse the common people, for parents even are but children of a larger growth, and they need playthings the same as children, except they must be adapted to the degree of intelligence that a person was fortunate enough to possess.

Wisdom has not discovered a method by which it could command its own birth, but it can put new labels on out-of-date goods and customers might be found that failed to notice the stroke of diplomacy. There is one serious difficulty that all mystics have to encounter; civilization is a growth as much so as the individual, and just as fast as old playthings cease to attract the attention, new ones must be forthcoming, or commerce will take on a panic.

The real fact is that transcendentalism and mythology are identical principles, a mere synthesis of

words; and while the people will buy "ideals" freely, a modern didactic would be laughed at if he should offer a "myth" for sale.

The difficulty of controlling Nature with symbols, brass bands and timbrels to drive witches and evil spirits away is getting more tense as the multitude begin to learn that they can thrive on home-made music at much less expense than to borrow the music of others, and always keep a little behind in account, just enough to keep one's will well broken to service.

The teacher always has two propositions to consider when he accepts a "calling" for a living. The first is, he must have something to teach; and the second is, he must have an audience, which is more necessary than what he has to teach, otherwise without an audience a teacher, however lively, would be as dead as a post. If the end in view was more important to the teacher than the taught, a little ideal attraction would be as necessary as for a child to fall before it could possibly rise in its own defence. The teacher having employed the mystic wand of having a mysterious notion to impart, for the purpose of attention, would continue to be mysterious, unless he was trying to teach the occupants of a cemetery not to worry about the condition of their departed souls.

Natural intelligence would appear to be sufficient to reveal that the expectation of learning some more was mysterious. It is therefore clear that nothing but a new mystery occasionally will successfully teach the people to forget the old one that failed to materialize. It is remarkable to observe the partiality of a fresh student who can ridicule all the old mysteries, and then explain with equal ability how it was entirely due

to ignorance. The modern prophet will also become pathetic in parading the self-sacrificing virtues of efforts that had succeeded at last in clearing the atmosphere of disputes about mysteries. It appears to be the general opinion of educators that it is the duty of the state to break the wills of children when they can be taught obedience to the wills of others. The trouble with this system is, the very effort to break the will and train the child to accept whatever convictions the educators can agree upon, really so enlightens the intended victims that they slowly learn to handle mysteries without assistance.

If modern wisdom is really sincere in proclaiming its mastery of the ancient mysteries and ability to cope with the present, it would be interesting to have it explained what educators mean by promising so much peace and harmony when they often expose themselves in discussion to the weak intelligence of even a child. That is, if two educators cannot agree in the method of breaking the child's will, it would appear that experience would be a factor in modern mysticism (transcendentalism) and a good many children may object individually to having their wills broken. Parents even can grow as wise as their bachelor and spinster advisers, and fight, even, if necessary, to protect the God-given wills of their children. Even if grumblers call it brute instinct, the fact that they grumble is evidence that God's government cannot be transcended any more successfully at the present time than in the past.

The present esoteric method in imitation of the pagans has not the same state protection, and if educators have half the knowledge they appear to have, it

would be strange indeed if all of them persisted in believing, or pretending to believe, that the masses can be taught literal knowledge (the experience of others) and also be persuaded not to think out loud. The most important mystery at the present time is to determine how the pyramid of knowledge can be controlled from the top when the parents refuse to have the wills of their children broken sufficiently to form a safe base for said pyramid of knowledge to rest upon.

There seems to be a united purpose in the general trend of all educators and teachers of every character in carefully evading the spiritual example of Christ, so entirely void of mystery except for the esoteric efforts of interpreters. The perfect spiritual equality of the human race is the very essence of the Scriptures. It teaches distinctly that what is mystery to the parent is spiritually revealed to the child. It is this essential fact that educators refuse to admit while they are contending over mysteries that must be explained to children for fear they will grow up in ignorance of what God provides free, before the literal teacher can get in his second-hand work. The communion of spirit and the sacredness of personality carefully studied without bias would throw more light upon mysteries than all the mythologies that were ever concocted. For example: There is no mystery in what the sense reveals to the individual child until experience discloses the imagery that the mental organs reflect upon the brain by the spiritual light common to all who know enough to deny it. It requires esoteric literature poured into the ears of the child in immense quantity before the child can be "broken" to the belief that what the imagery of the mind conveys to the brain literally, tran-

scends the experience spiritually, conveyed to the brain. This principle is so strictly individual that all esoteric teachers know it, who betray themselves by the choice of esoteric words in place of exoteric words. That is, the effort to conserve mystery is far greater than the effort to expose it, because there is a material danger that the alternate character of the will has to consider.

The literal training or "breaking" of the will is really identical. But that God never forsakes the child spiritually makes it extremely precarious when a sure dependence is placed upon the will of another, for Christ taught the possibility of being "born again" as long as the spirit lingered with the material body. It is about the limit of man's effort to establish literal transcendentalism, for it is like trying to put a fire out and neglecting the sparks that are left behind, as to claim a literal title to a child's will while the child is in possession of its spiritual title. It is a misfortune in this enlightened age that a man will profess philanthropy in precepts and then betray his insincerity to his audience by expressing indignity if his orthodox conviction is being exposed. It is parallel to the anger of ancient idolators if the divinity of their pet idols was even questioned, and only from war and conquest could the delusion be stamped out. It is an imposition that reflects upon the more enlightened intelligence of the present age to defend transcendentalism which is only another word for idolatry.

That this imposition upon natural intelligence is destined to the same fate as its predecessors, unless the elasticity of reform which needs no other prophecy than the history of the past assists Nature in her per-

sistent readjusting of the continuity of evil, without the necessity of more war. The most vital point of defect in present theories is the clinging to the pagan rendering of what constitutes the meaning of such words as spirit, soul, mind and nature; if these four words were reduced to one, the mysteries of the past would have no foundation to rest upon, besides the disputes over the interpretation of the Bible would be reduced in like proportion. It might not suit the self-satisfied esoteric man, but according to such declaration as, "the good and true," one should not cling to his own personal interest (theoretically) when the welfare of the many is sacrificed thereby.

The four symbols named could be embraced in either one, and there would be no place for transcendentalism, which could be laid aside in like manner to its predecessor—idolatry. It is a theory, of course, but it would be more economical to have only one word to express the same fundamental principle. It would be too exhaustive to call attention to objection that could be offered against such a simple reform of theories. The point is, that some mysterious purpose is hidden from the common penetration, when four words are used to represent what all schools of philosophy are agreed upon as phenomena. In the absence of spirit all else is material or dead matter. The doctrine of Biogenesis explodes theories that suggest a panic. It practically admits the touch of spirit to be confined to its self-revealing character or the individual consciousness of existence independent of what psychologists try to explain in defence of didactic principles. That is, if experience derived from the touch of spirit, which experience itself determines, it would transform the

earth into a heaven at once, but experience is not uniform and there are organic difficulties that the spirit only reveals to the faculty of sensation in different degrees of experience to supply abstract theology with plenty of speculation for a foundation. An economy of mystery will encourage people to have more confidence in their own thoughts. The privilege to think without being compelled to pay another to think for us, embraces all the mystery that humanity can study. The effort to clothe the mind and soul with material garments was the pretension of the pagans who were conceited enough in their own literal garment to attempt to obtain followers by teaching them to believe it, and those who think at the present that they can catch up with the mysterious would put in their time cultivating faith in a power that the pagans could not capture. Besides, if reason, which is the boast of the present scholastic age, was employed, it would reveal to experience that the difference between spirit and the effort to catch one, is just as distant as it ever was.

Yet strange to say, which might appear in contradiction to literal authority, and not be any farther from the fact, than an effort to overtake mystery, that the touch of spirit reveals to experience the very mystery that the entire human race are running after. What the spirit reveals is as a light to darkness, for example: Material organs are just as dead as the matter they are composed of, their attributes may be numerous but while they exist in the dark, spirit will light up the situation when the organs discover themselves to be in correspondence with each other in accord with experience or consciousness. It is therefore no mystery to a child that falls out of bed, for

experience, practically knowledge, becomes a revealed fact, and there is no mystery in the experience of a fact, but what is a mystery is to observe a man trying to teach a stone to roll up hill because it is just as reasonable for it to roll up as down when the reason cannot explain why it rolls down. Experience being strictly confined to the individual its relation with spirit is not transferable, but instead it is a confidential co-partnership that the Governor of all things insists upon. Man can transfer the imagery (thought) of experience, and experience itself teaches it to be the limit. A doctor can claim that his literal ascendancy by reason of a greater possession of imagery, gives him a moral right to deceive a patient when from his own opinion it would be for the patient's welfare, but to admit that the patient had an equal right to deceive the doctor, presents the exact distance between a fact and transcendentalism.

CHAPTER XI.

FREEDOM.

THERE are two remarkable divisions of humanity that are involved in the principle of freedom. Subdivisions also are so numerous that they reach to the individual unit. To say there were two publics might answer for a doctrine or speculation, but when a sim- of knowledge must be denied, for if the indirect con- proved pet; besides it would prove that the emancipation hypothesis, the conclusion must necessarily be the same and its opposite, slavery, constitute all that human ple fact is the end in view, it is well to keep in touch with what one can determine by experience to be uni- versal spirit. With such a spiritual revelation that in- dividual experience only can comprehend, it suggests the thought that any division of humanity is material rather than spiritual. If doctrines were being consid- ered, spirit could be divided and subdivided by the ideal faculty of the brain that experience suggests as the common property of all.

Experience is also authority for the assertion that the touch of spirit is knowledge in its true or spiritual sense of the word. Thus whatever material division exists as a mere tentative speculation even, its influ- ence upon the cardinal principle of freedom could in kindness be considered at least. If a person has culti- vated rigidity to the extent of Aristotle of whom it is

recorded that he declared himself he had discovered all there was to know, it would be almost needless to caution such a person that the principle of freedom did not concern him at all.

For present purposes it could be considered that humanity is divided materially rather than intellectually, for if knowledge is the touch of spirit, it follows that whatever is literal belongs in the material class. To observe carefully this seeming incongruity that a good many have been taught to believe differently, the spirit of knowledge must be deemed, for if the indirect conveyance of knowledge adds to its virtue in consequence of any specific method of conveyance, it has not been proved yet, besides it would prove that the emancipation of the slave was an act of injustice. That is, if a material division only is admitted as a mere theoretical hypothesis, the conclusion must necessarily be the same as if it was endorsed by spiritual sanction. To be a little better understood perhaps: When a person or organization assumes authority and commands obedience, it is the natural and spiritual right of the lowest specimen of humanity to demand credentials.

There is no point in the consideration of freedom more important than to treat spiritual freedom separate from material freedom. If a materialist should refuse to even consider any division of spirit and matter, he could not hide his inconsistency from others, even if he had hidden it successfully from his own thoughts. No slave was ever held to involuntary service that was so completely enslaved as a person who sacrifices his own freedom by choosing literal authority in opposition to his spiritual experience. The temptation being material reward that never material-

izes in the absence of spirit which enters into no compromise with fraud or immorality. No person can be deprived of a spiritual freedom, but material freedom and its opposite, slavery, constitutes all that human intelligence has to maintain commercial activity. Christ taught the impossibility of introducing any commercial traffic in the realm of spirit, and all kinds of philosophy and theories have been indulged in to discover some material entrance into God's private affairs. Even literal authority that recognizes the Bible forbids any material entrance into spiritual society.

Experience is not concerned in doctrines or theories, and even science is more a subordinate than a commanding presence. It is derived from the touch of spirit and even the Educator cannot disguise his dependence upon the same principle, however he may fortify himself in esoteric parlance and cultivated irony, his spiritual dependence levels him to the same authority. The master is as often the slave as those he can command or compel to follow him. While any influence is educational even a literal testimony of an experience depends upon relative comparison, and to go beyond that principle pagan philosophy must be embraced. When literal science was in its infancy and confined to a few persons it was comparatively simple for so few to apotheosize themselves and demand servile obedience from the great mass of defenceless humanity. It was a delusion, however, that a thinking man of the present could easily avoid if he had the courage to admit it, for spiritual freedom has to be earned as well as food to sustain material freedom. Spiritual education was not denied to the an-

cient slave by his Creator when the utmost effort was exerted to preserve the mass of humanity in ignorance of literal science (not knowledge as the esoteric scholars tried to make each other believe) for the teaching of knowledge as spiritually revealed to individual experience, appears to have been reserved for fear the human race would become so vain of their freedom that the petition of children even would not have sufficed to spare the human family from destruction.

The greed for material acquirements, including the literal, is no less attractive at the present time than when Aristotle proclaimed that "slavery was a natural necessity." But the great question now for modern educators to consider is whether the esoteric master is not the slave in fact, when he must exhaust his literary talent to convince the serving man against his experience, which teaches freedom from a higher power. If it is natural to serve and also a moral duty, it is certainly unnatural to be willing, which supplies a reason for breaking the will of children before they learn of their free spiritual birth. Surely the person who can encompass the entire field of ancient learning, cannot enjoy the freedom that was born to him if he lacks the courage to proclaim publicly what he knows to be a fact. It is no rare circumstance to hear prominent educators declare that what is needed to correct present evils is to send better men to the Legislature. What made them so bad as not to represent the situation faithfully? They were all educated by modern methods, hence where but in the cradle can better men be found to send to the Legislature? It would be necessary to send them before their "wills were thoroughly broken" to modernism or they would be unfit to improve the situation.

It is not the fault of education, which is as natural as freedom, it is the kind of education that Legislatures are administering at the command of commercial greed. Systems of educations have always been carefully guarded upon the principle of freedom that the most despotic rules are religiously taught to contend against what can only be learned from natural freedom. There is no better evidence of human reason than the fact of its denying the petition of children which is the very spiritual "voice" of God. The word "reason" is often employed in an antithesis character, which would doubtless deceive the illiterate; it shows a reason for defying the voice of God in the child's petition by manufacturing a reason that the child is too weak to contend against, but the very reason in defence of material authority proves distinctly that the spiritual reason is well known to any person who would use his physical or intelligent strength to crush the natural freedom of a child.

It is not the purpose here to discuss literal authority or established canon law in the abstract, for the esoteric learned are fully competent to destroy each other in this enlightened age since the freedom of reason is not frightened at the mere conflict of words, and even bayonets have become powerless to cope with the spirit of freedom in conflict with material greed. A dogma will have the same meaning called by another name, for Christianity will never wear pagan labels gracefully. The great question before the entire world is to determine what relation children bear to posterity, whether their spiritual petition is to be recognized or whether they will continue to be trained to support warring factions of materialism.

The great mass of humanity can wait with far greater happiness than the dominant class, for at no period of the world's history was the slave ever compelled to bear the material suffering that his master could not escape from. Even the oratory of Cicero was powerless to save Rome from starving to death when the non-producer of food became so numerous that the producer could not support himself and master both. It was the master therefore that starved, for the slave learned from the example of his master that self-preservation was his first duty, thus the slave and literal records of the event survived the demise of the master. It would appear in defense of the principle of reason that the dominant portion of humanity would save themselves, in face of the petition of children, and the warnings of history, against following pagan prerogatives.

That it is more dangerous to rise than to fall is the privilege of the individual to determine. It is equally certain that neither event could occur in the absence of space to move in. The point is, freedom was demonstrated in both cases, and if it occurs from the obedience to natural law or the touch of spirit, it is freedom per se, but when the material influence of another person is involved, slavery in some form is the result. There could be no freedom without the possibility of slavery. Thus the child is permitted to fall per se that it might rise in knowledge; to force it to fall for the same object would be analogous to the present system of education, and therefore a form of slavery.

A strict orthodox could not be such if the opinion of another was even listened to that disagreed with his own rendering. Such perfect freedom is rarely ob-

tained in the necessary activities of life, but such freedom presents a type of character that reflects the possibility of abstract education forcing a person either up or down to a passive condition, when to rise or fall in knowledge might be possible, but very improbable. There is more virtue in ignorance as the work of the Creator, than what is possible for intelligence, when the gift is abused to crush or oppress what he might choose to call an inferior. It could be called one form of freedom, and also prove that freedom and liberty are license, or else an intelligent person could not fall into such disgrace any more than a child could fall if it remained passive on the ground.

Literal freedom and material freedom are synthetic, but spiritual freedom is independent of any material scheme of man. The touch of spirit is not transferable by any material conveyance either literal or otherwise. To make the meaning exact, it is the principle of Biogenesis that only from the touch of life is its continuity possible. The effect of scientific discovery upon ideal theology is literally recorded in profusion, of which fact public libraries bear evidence. Its effect upon the relation of individual man as a material being, touched with life by universal spirit, has not been settled. It appears to be beyond the realm of science even, but can any individual sense his own existence and deny the principle of concrete freedom?

The freedom of petition is the superlative use that freedom can be applied to. It proves the individual declaration itself. The declaration as such is not impeachable in presence of the person making the declaration. Whether it is an ideal conception or a sense perception, the entire civil judicatory of the world

could not control the freedom of spiritual conception. What is termed a literal truth has no more relation to a spiritual truth than a pile of sand has to a locomotive. It is like a cemetery compared to a village inhabited with active beings. The effort to make a literal truth equal to a spiritual truth has kept wisdom busy since literal science was first discovered, and the two principles—Spirit and Matter—are just as far apart as ever.

Martyrs become saints after they sacrifice their material flesh in defence of the spiritual freedom, in the absence of which material freedom including literal freedom was all that was really dead, and the freedom of remaining unborn in a material sense, does not change the principle of freedom after the touch of spirit reveals the fact of birth to the individual born. Wisdom made heroes of pirates and murderers, at the same time the martyrs were being crucified in the pretence of a divine right to employ material freedom in the vain effort to overcome spiritual freedom. Objections and counter objections can be indulged in, but the very fact that educators barricade their exclusiveness by cultivating esoteric phraseology in imitation of the pagans, proves their efforts to be limited to material things. Thus if reason has not lost its value entirely, from what standpoint of reasoning can a person expect that the esoteric educator of the present can emulate the esoteric wisdom of the past and escape the fate of their predecessors?

CHAPTER XII.

SLAVERY.

INVOLUNTARY subjection to the will of another is slavery; it is therefore possible in a multitude of forms, it exists abstractly or concrete as the case may be. Its general principle presupposes an inhuman condition that is replaced by mere animal instinct. In pretense men who were acknowledged to be the wisest of the age reasoned forward, but in practice they reasoned backward. That is, when personal interests were involved reason was adapted to such interest. It would appear that the mental faculty of man could be reversed, but the delusion cannot be disguised continually, for the reason acts spiritually or literally as the will directs. An end desired is the abstract form, but to reason from concrete facts in possession of the reasoner the end is often as much a surprise as the discovery of one's own birth.

A person will choose literal authority if it serves his immediate interest best, but when a sudden emergency occurs spiritual authority is courted with the most devout denial that it was ever abandoned. A slave can only be such when he is cognizant of the fact from spiritual conception. It is doubtful if a person could be convinced by any literal process that he was serving another's will if his weakness of understanding presented a cheerful contentment. The

ancients were prompt in appropriating this condition, when literal authority was apotheosized to meet the end desired. Theories could be made by order of a despotic ruler as readily as he could command a servant.

When education was considered only in the light of religion, whatever despot was the ruling power, it was supposed that only from absolute authority could the people of a nation be governed; they were all practically slaves, and only from specific favor of the King to save his own prestige, could any one be elevated above slavery. If the most abject slave obtained followers sufficient to maintain an area of territory and made a king, it was considered to be a direct interposition of God. The early people were just as dependent upon experience, which was really spiritual knowledge, as the individual is upon his birth. It is absurd at this late day to continue to hold that knowledge was only bestowed upon a favored few, to be literally transmitted to posterity.

In the era of Alexander, knowledge was just as much a subject of slavery as the person itself; it was not so much due to ignorance or what is often termed barbarism, as it was to the natural phenomenon of fear. The bravado which was common among the isolated aborigines had descended to the Alexander era. It was very simple at this period to mistake romance for history, for the rage was for the most improbable story, and the very first use that the science of letters was used for, was to compete for the most fantastic stories. The exercise no doubt developed the mental faculties and encouraged an ambition for literal learning, but the presence of slavery disclosed the fact

that moral principles were absent. Pecuniary profit and the patronage of a bravado ruler were the chief incentives of literal education. The fountain of knowledge, however, being entirely spiritual, morality would crop out, for which Socrates sacrificed his life in defending. This event added to the existence of slavery should be reason enough why the vagaries of the ancient scholars should be discarded in a Christian age. Literal beauty of style will never compensate a person for the lack of moral courage. Theories were formed to fit a desired end, and any science that exposed the bravado of the ruling class had to smoulder in silence, for the one science of the bravado is, that might is right. It was simple in theory to pamper to the illiteracy of the bravado and make imaginary spirits perform in conformity to the ideal fancy of any person in possession of literal ability.

The subtlety of the tyrant arrayed in superficial grandeur, with literal science compelled to serve the King, had a silent competitor more potent to protect his subjects than all the braggadocio he could command. Natural fear made it possible for man to enslave his kind, and silent submission appeared such by reason of ignorance, but spiritual knowledge was never revealed in literal words, for if it had been literal braggadocio would have been a common instinct and slavery would have been as impossible as it is among the lower animals. The very existence of fear proves the inherent endowment of spiritual knowledge. The spirit of love conquers fear, and no worse slavery was possible than the commanding of material service from an apparent inferior to gratify a material appetite for either luxury, adulation or power of oppression. Mere

appetite enslaved Esau, and experience alone can only determine what it means to defy spiritual knowledge. Thus fear is a dual factor in the protection of the human race; it makes material slavery possible, but with a strict regard for direct spiritual knowledge, spiritual slavery is impossible. It is Christianity, and literally taught in the Bible; its spiritual character, however, is impossible to be obtained from a pagan rendering, for a person is forced by spiritual authority to a strict personal responsibility; it must necessarily exclude the Bible by proxy, for that would be a form of slavery that the Bible itself rebukes. That is, Bible interpretations are second-hand instructions, for spiritual knowledge is a sacred personality that can only be surrendered by the personal will in like manner to Esau which is the worst form of slavery that the Bible records. It makes voluntary servitude even worse than the involuntary.

A great deal has been written about chattel slavery which has been emancipated from legal protection, but the worst form of slavery remains to be emancipated in like manner to the former just as soon as the slaves are willing, for spiritual knowledge acts directly upon the person involved. Slavery of every character is the result of fear—a lack of courage—and education of any character that teaches fear is mixed with esoteric paganism to keep slaves in profitable service. In contradistinction, the Scriptures teach love and faith which dispel fear as a rainbow predicts fair weather. That slavery is possible is because freedom is possible; and if after the Creator bestowed spiritual freedom upon the child at birth, it would have been absurd to have guarded it so carefully as to have restrained the law of

gravity in depriving the child of the freedom to rise. Slavery is analogous to the primitive "fall," for it was the only possible method of educating the human race, other than bestowing a complete diploma as was done in the case of animals. Surely when love and faith were literally taught from spiritual revelation in addition to the fall, no one but the person involved is to blame for slavery. Besides divine protection went still further, by enforcing the responsibility and punishment both, upon the task-master.

Again, the difference between spiritual slavery and material slavery is exactly parallel to the difference between spiritual education and the literal, the former is real while the latter is second-hand. Now, if the educator taught concrete freedom which would be a repetition, it would be equivalent to teaching what the child was taught at birth. In the light of economy, however, the teacher who knows it to be the truth could teach the Christian system instead of the pagan, when the literal task-master could be left to settle his account with his Creator on an equal footing with his slave.

The fact that Spirit, life, energy and force are the motor of motion it represents the one natural phenomenon of action, and the ambition for discovery born to every person who reveals his own spirit by the very act of walking is better proof of the direct revealing force of spirit, than any literal product derived from itself. It is experience, not in debt to literal science for its birth, for it is the first education always revealed prior to letters. On general principles the predecessor of the child is the task-master from which slavery first took form justified by pagan literature. The early task-masters enslaved even members of their own family by the mere physical

power to do it; and if moral redemption can be enslaved by literal authority which has always been the task-master in first one form and then another, it would make reason the slave of brute instinct. If reason was bestowed upon humanity in an unequal degree, is it not more reasonable that it was to protect the weak rather than enslave them? Literal authority defends itself in precepts by claiming to protect the weak; in practice, however, the weak experience of the child is a continual protest against being a slave to literal authority when its active existence depends upon spiritual authority that the literal has never enslaved theoretically since Socrates, who was the first martyr to the cause of Christian education and democratic principles. He denounced his contemporaries for the effort of enslaving the spirit by material or literal effort. His prayer was:

"Beloved Pan, and all ye other gods who here abide, grant me to be beautiful in the inner man, and all I have of outer things to be at peace with those within. May I count the wise man only rich, and may my store of gold be such as none but the good can bear."

The first need of the child is bread, even in the interest of posterity, before the literal task-master has even a standpoint to practice his literal slavery. What would become of the child except for its literal training? It could be answered by another question: what would become of posterity except for the spiritual training the child gets direct from its Creator? The commercial profit derived from the training of the child controls the general principle of literal education. Such education, however, should be studied as an abstract in justice to the general principle of education. It is depriving of the child of its bread in the pretense of a prospective fu-

ture where the principle of slavery is involved. Besides it is only the pedant that takes umbrage at a just rebuke. Such will hide behind a superior in a pretended defence of one, who is much better able to defend himself. The real scholar is a student that recognizes concrete facts on general principles, while the pedant can float on literal abstracts and feel as comfortable as a slave who has surrendered his privilege of being the "free agent" of his Creator to become the sub-agent of another person in his own likeness.

Because stealing does not stop by reason of law and punishment, it does not justify the thief who escapes getting caught, but is there any sense to the privilege of logic and discourse or even the general principle of education; it could not be denied that a person who would enslave a child by reason of its weakness (which history shows to have been a fact) for commercial profit, the same greed for profit would educate the child to the same end. It would have taxed the genius of Aristotle in making syllogisms to explain: If natural law protects the child against the greed of literal education in proportion to the child's willingness to choose between good and evil; is natural law the teacher or the taught? This proposition would in logic, carried to whatever length that a discourse in literal words might be possible, result in the choice between natural freedom or literal slavery.

Experience is the only method by which it can be settled when a person cannot be taught not to "fall," but the "fall" is able to prove to the person fallen that literal education is responsible for evil which depends upon natural law for redemption—education, and freedom contending against the greed of man to enslave his kind. In reality,

natural activity is made a commodity of commerce, because the credulous can be imposed upon and also charged for the imposition.

CHAPTER XIII.

HABIT.

HABIT could be considered as a crystallized conscience; its relation to literal education is one of its principal products. Educational systems that are maintained for commercial profit would necessarily contend that habit was one of the cardinal virtues that was desirable to possess. Examples are plenty which form the larger portion of literal authority. Thus if a person surrenders to the principle and permits his natural thoughts to become crystallized by outside influences it could result in a passive contentment akin to ideal happiness.

Steady habits can be equally good or bad according to the influence that directs them. The most important feature in either case, is a service rendered to the outside influence. Educators more concerned in the profit of teaching than the results toward others, are readily convinced of any theory that will promote the end in view. After a teacher's thoughts become crystallized, they also settle down to steady habits, and to persuade such a person to construct an original thought would appear to be a transgression upon the

power of God. For example, to convince a mind crystalized by literal authority that it was impossible to teach another natural habits, would be destructive to the theoretic crystals, which would be equivalent to a new birth or what the Scriptures reveal as born of the Spirit.

The child, therefore, is the redeeming force that civilizes humanity. It is the direct voice of God and if the child fails to regenerate the parent and dissolve the crystalized habits of literal authority the living circle of the parent will have reached its greatest diameter. Human progress ebbs and flows in circles; the ideal circle reaches out beyond the reality of cognate existence by means of literal art. A person can become active in ideals and passive in constructions. In the absence of careful explanation, habits can be so formed that ideals are preferable to realities; such a state of things is just as possible as suicide. If otherwise, progress would be impossible, but when a person commits mental suicide it is still possible to maintain a physical organism. The touch of spirit would appear to supply the necessary vitality; while the human feature of existence had ceased to perform its functions. That such conditions can be determined by an observer, the person afflicted could be so habituated to the cultivation of ideal thoughts exclusively, as to be utterly unconscious of his loss. Because a person can be educated to steal, with a reasonable possibility of feeling no wrong in the act, presents a reason also, that an abstract educator of any character could teach a person habits of action, when the teacher and taught both could be innocent of intent, and as

irresponsible for the act as an animal ignorant of literal science.

This feature adds to the responsibility of an educator who would withhold a simple explanation of literal science for fear the art would become so common as to detract from the commercial profit of education. When a person is recognized as possessing a title to the privilege of being his own accuser it could scarcely appear reasonable to hold that he could be led astray by literal authority to the extent of forgetting the natural education bestowed upon him at birth. Reason would cease to be such if custom and habit could control it, or that the product of natural knowledge, which is the literal, could control its own source. Theories based upon pagan speculation have only been able to maintain attraction sufficient to hold a system of education together by yielding to science a principle so simple that even a child could comprehend it except for the opportunity withheld.

Theories that are dependent for facts upon scientific discovery could not claim to be reasonable, except in the presence of illiteracy; the effort therefore to maintain an extravagant system of education upon no firmer ground than to protect the habits and customs of the pagans, since science has exposed their sophistry, it is extremely unreasonable. Habit is non-progressive, and yet not so cruel as many systems of education; it would appear to be a natural protection against the abuse of education, for after the brain becomes sterile to a partial extent even, which experience will reveal, the ambition for literal progress would appear in a loss of attention. To treat this as a science or a theory, objections could be advanced that would

disprove such an assertion, but the question would arise in rebuttal, for an objector to show any literal process by which an experience could be disproved.

It is this utter impossibility of the literal conveyance of a sense conception that makes habit a much more comfortable condition than the responsibilities always attached to mental activity. Birth, however, is not for the person born to choose whether he will be born or not; and it would be equally absurd to prove to another living person that he was not born, as to disbelieve his assertion of an experience by any scientific method beyond dispute. A chronic sterility of mental activity is an external feature of observation that will disclose the absence of experience. That is, a habit which often appears to be derived from abstract education to such an alarming extent, that a person will cultivate second-hand thoughts, until their own constructive ability becomes paralyzed. Natural adjustment will correct this evil of the modern system of education unless the physical has become as artificially crystallized as the mental faculties.

The petition of the child is the direct voice of God in spite of pagan theories to the contrary. Beauty is moral rectitude and Christian charity, that no literal ability ever transcended; it reflects from the inner outward and it is a remarkable fact that people utterly ignorant of letters, also barely able to express their thoughts, possesses both beauty of figure with a charity of action. It does not require much literal knowledge to discover that it is the most favored in acquirements who abuse the divine privilege of progress; but the petition of children should be heeded at least, for God never put them on the earth for greed to prey upon in

defiance of punishment. Neither proof nor punishment from human agency needs to be considered at all, for if the past reflects the future the question of punishment should not be doubted. The question, why? in literal parlance, reflects upon the privilege of progress, a fear, often expressed, that a neglect of literal instruction will cause the human race to revert back into "barbarism." Children continue to be spread upon the earth so plentifully that the question of barbarism could be laid aside, and take up the greater question: What will become of educators who know the present state of things and haven't moral courage enough to sacrifice their immediate interest by recognizing the wisdom of God, rather than continuing to uphold pagan precepts?

If history has escaped cultivation, since the ancient poets and Greek scholars died, to the extent they would not if now living recognize their own accredited works, it is about the only thing that the greed of man has not appropriated for personal profit.

Habit is a convenient shield for fear to hide behind. It involves the will, however; and to obtain results desired without encountering danger is a natural impossibility. It could doubtless be disproved literally, for the multitude follow for fear of independent action. The decision of an individual has no effect upon the principle, but it effects the individual in proportion to his courage. Christ exemplified the principle which is no less than individual independence. To follow Christ is to follow the principle exemplified rather than to follow the political theory of obedience often preached in His name to protect dominant interests. Perfected obedience, as a result of education, is a con-

dition of ignorance as thoroughly sealed as the embryo humanity previous to birth. That is, when the concept of experience is forestalled by the precept of theories. It is the individual limit of progress when the circle of independence is confined to the degree that outside influences can control the will.

Independent personality is the natural protection against literal authority, or theoretic education. The conflict between these two important principles has been the chief cause of war, if not the only cause. The general character of war is just as protective as it is destructive. Human existence is necessarily dependent upon a duality of action which results in war of some character; the same as the conflict between sun and cloud, or love and fear, both of which always end in fair weather and peace. Nations or minor organizations are as dependent upon individual followers as the ocean depends upon drops of water. Natural education, therefore, so strictly confined to the inner man that theoretic or literal authority has always failed like clouds seeking to obscure the sun. The effort to hide a fact is one of the surest methods of disclosing it to be a fact, and what constitutes an independent personality is all the better seen from the theoretic effort to convince an adult person that it is safer to follow than to exercise natural independence, of which every person possesses a clear title, and naturally governed by the dual principle of love and fear.

Greed and selfishness are the result of cultivating fear, and there is no surer way of betraying selfishness than to maintain theoretically the training of children to the importance of acting unselfish, while a system of education is carefully prepared to teach a method of

hiding selfishness. Natural independence can only be maintained by the courage that faith in an overruling power will establish. It is more a sacrifice of material reward to maintain an independent stand than to be persuaded to follow and become dependent upon a leader. It completely reverses the sentiment that an independent person is selfish, which fact is strictly confined to a dependent person. The effort of educators and scribes in all ages has been to hide this simple fact—that natural education maintains the balance of power against the theoretic. There is no better literal authority for natural education than the Bible, and no better proof of the fact exists than the multitude of theoretic interpreters making such desperate effort to hide it.

Politics is the science of (a) government and the theoretic effort to confound a civil government with the government of God is just where the leak is, for the government of God is natural, strictly independent of politics or theoretic efforts.

A principle is merely a figure of “a fundamental truth,” for words, signs, and figures are only relative to natural animation—a self-revealing phenomenon of spirit that all the theory and science of man has never been able to analyze. Reasonable philosophers admit it, and among themselves it is a settled conviction; but when literal education, including moral ethics, is the subject of discussion the effort to hide “settled” convictions is the best proof in the world that such convictions are unsettled, or there would be no object in trying to convince another they were settled. Attention should be concentrated upon the object, rather than the profundity of argument, or extravagant dis-

play of rhetoric, for rhetoric and politics have always been companions since the beginning of recorded events. Philanthropy and politics are as combative as good and evil, the bone of contention being the control of education, a self-asserting principle no less than an independent personality as much so as one snow flake is independent of another.

Thus an object of serious import must exist if educators are as ready to enlighten the public as their declaration of purpose would imply. If they are as free to act as their words suggest, they would unite with the petition of babes (the voice of God) to expose the political effort to control education. The effort to hide its simplicity cannot continue indefinitely from the mere noise of rhetoric, for silent intelligence (natural intelligence) is as unconquerable as it is unanalytic. The possibility of teaching the language of love is the natural privilege of parents, which counteracts the political effort to "break the child's will in the cradle" that it may become a "better citizen" and obediently serve at the command of the body politic.

CHAPTER XIV.

ASSOCIATION.

ASSOCIATION is a natural condition dependent upon independent units. This assertion is more to present a comparison than to contradict literal authority which declares an incident closed, or settled, whenever a group of persons by their own fiat agree not to dispute it, but the Power that turns the earth is above the command of man and a touch of that Power is bestowed upon every living thing. In proof of which, personal experience is a sacred revelation, because it is nearer to God, and occurred before letters were discovered. Therefore, whatever virtue there may be in literal authority, it has never reached the power to command experience. The beginning of personality is no secret to the individual person, but the discovery of another person of like image establishes the principle of association when literal education becomes possible by reason of comparison that the fact of association suggests, the economy of which, being its most important feature.

When the sense of fear is played upon by predecessors having no other authority than an earlier beginning, nothing but the force of love will protect a child from becoming the victim of political influence. The effort to disguise the most important feature of life by seeking to cripple the will of a child when the brain

is plastic with a disposition confidential, turns the principle of education to murder, or even worse. The wrong lies in the teaching of psychology as derived from pagan precedent. The child is deceived from its confidence in the parent who was previously deceived by the same process. If the study of psychology is to strengthen the mental faculties by exercise, no exception to it need be considered, but when it flatters the parent for the purpose of controlling the child, the real purpose of psychology is revealed.

The effort to supersede the association of parent and child by state authority is the reason for so much mental labor bestowed upon the science of mind. The reason psychology remains a theory is because the facts cannot be changed to accommodate the desired end, for which the science is studied; the real fact of individual experience determines more than any written word can portray. For instance, language is a comparison of common interest, so simple that no doubt exists between two persons before letters are introduced. It is not only a fact of memory but a common observation, the very superlative of education. Written testimony, this writing, could be treated too abtruse, or too simple as the case might be; in either case it would the more surely verify the fact. Human nature is often declared to be of two-fold character, the one inherent and the other environment, yet the stubborn fact would be as divine and brilliant as ever. It so thoroughly contradicts any school of philosophy seeking to maintain a passing dogma, that a child depends for its education upon the transmission of intelligence by letter, either from its parent or teacher. The multitude of writings bearing upon ethical asso-

ciation simply dispute each other in striving to prove the child's dependence upon its predecessors for intelligence; call it knowledge or whatever sign one chooses, the natural ability to make the sign, shows of itself, the continued futility of trying to trespass upon the realm of God. Letters are the means of recording knowledge and whatever assistance they render in the line of commerce and progress, the intrinsic virtue of knowledge continues to be a personal privilege, in degree, however feeble, the principle is not disturbed an atom. The Bible is a written record of this principle requiring no interpretation after a person possesses the ability to read. The teaching of letters and terminology is mere abstract education, the extreme limit of predecessors. The ancient heroes, pagan or otherwise, received their title as such after they were dead, since heroes are always more remarkable in death than during the brief period of dwelling within the flesh.

Political and theoretical effort to compel obedience to the body politic is a prerogative of the heathens, who made strenuous efforts to prevent the art of letters becoming common; and only by a change of method is the same effort disguised at the present time. Any economy of education would doubtless be as strenuously combatted by the present ruling principle of polity. That the freedom of the will makes evil possible needs no comment, for it touches the personality of experience, which is sufficiently instructive, without the purchase of relief, for which the polity of literal art is always seeking patronage as eagerly as a merchant seeks customers for his goods.

To consider association as an ideal principle is the

limit of letters, leaving the actual fact of two persons seeking correspondence, to the domain of Nature. Admitting even that ideals transcend the regularity of natural law, it cannot be denied successfully that ideals are other than personal property, the title to which being clear, the possession also as unsolicited as individual birth, it makes the relation of abstract education to the absolute necessity of association of prime importance; not only to one person but to every person. Combativeness is as necessary to progress as a "fall" is to a babe—that it may rise in knowledge. Because of its necessity, in no sense does it justify evil. Christianity presents a scheme of atonement, but the present body politic, who betray their knowledge of this simple fact, by striving constantly to hide it, are as guilty as the Roman Empire was of the crucifixion. Greed may be as necessary as combativeness or the "fall"—frequently termed "original sin."

Every human thought is simply an ideal draft of purpose that poets and scholars rave about ever since the discovery of letters, but they were first woven into literature by the heathens who persisted in calling the (art) knowledge, for political reason. Socrates discovered the subterfuge and the same art in its proper place recorded his fate, which is now a matter of history. If the body politic of the present day would permit, or could they be persuaded to teach children in the primary grades the simple fact, that knowledge made letters rather than what is taught that letters make knowledge, parents would begin, at least, to learn that their children were being crucified on the cross of greed under the present order of education.

Proof is the first demand that is made upon an ideal

conception, but even this prompt demand suggests a question to learn what is to be proved. When so many people, renowned in history, and continue to be remarkable, refuse to believe the statement of an eye witness, besides, what is still worse, which is often the case, people will not admit what they do believe. Now a thought is either an individual concept or personality is an irresponsible condition and whatever proof is demanded, this alternative demands attention, or proof of any character would be hopelessly impossible. A logical conclusion upon this line of argument would be that animals were more favored by reason of not being endowed with sufficient intelligence to establish literal commerce. Whatever objection could be offered against the principle of association or education, a disrespect for the individuality of an ideal thought would be disrespect for the first principle of progress and civilization that has always been and forever will be, from dire necessity, the gulf between the animal instinct and human intelligence.

The proof of an ideal thought is confined to the experience, and no system of psychology can teach the principle without the experience which is also essential to the person taught. That is, the ability to receive the instruction could not be taught, without betraying the incongruity to a person in possession of the only known method by which an ideal thought is possible. The teaching of abstracts is not immediately connected with the relation of association. It is the convenience and possibility of teaching abstracts that can as readily destroy the constructive character of the mind, as to break a child's legs to prevent it from going astray.

It is a personal privilege to believe or not to believe whether there is any sin in Nature, but one position or the other must be taken to maintain any theory of abstract education, if the rules of logic are respected, upon which all theories rest. If a parent can be even persuaded that a child is conceived in sin it can as readily be maintained that compulsory education is a necessity to correct the evil. Whatever the Scriptures say upon the subject and whatever theoretic interpretations could be deducted from them, it would be difficult to convince an enlightened parent that a child is conceived in sin. If this is an exploded theory, why are not the consequences exploded also? If the state ignores the most prominent feature of Christianity (moral suasion) by compelling children to become good citizens, how can it be consistently explained, when the result is superficial Christians by developing the human possibility to sin, by the very compulsion that is radically in opposition to the example of Christ?

If the sin is not in Nature, there cannot be any reasonable accounting for its existence, except it is derived from the mistakes in education. Even a horse could be compelled to kick when the same energy could be directed to a better purpose by the simple method of persuasion. If the weakness of the individual is strengthened by association, the association must recognize the mutual obligation of each unit to the other, for to employ the strength of the association to compel a unit to submit to the dictation of the association, with punishment inflicted to enforce it, leaves the individual as dependent upon natural resources as before he became a part of the association.

This is a mere logical sequence of cultivating a confidence in association and taking advantage of weakness only to betray it. It is what is, rather than what ought to be, that humanity has to contend with whether willing or not.

There is nothing more prominent in human affairs than that of natural association being utilized to effect the contrary to that which intelligent reason as such cannot evade. The strenuous effort to maintain that knowledge is obtained by transmission depends for transient success upon the employment of the strength of association to subdue and control the weak. The fact that all such success is transient shows conclusively that a person knows it or his degree of learning is extremely limited. If it is not safe to teach the truth for fear society will be trampled under foot by the masses, too weak to comprehend the power of artificial defence, may it be a child or adult person, society would be better preserved in the absence of education. The effort to control natural education by deductions, which develop a skillful method of dissembling, makes the inherent character of knowledge more prominent than the abstract which utilizes the art of letters to teach that knowledge is derived from association, when to the contrary it is association which, by the natural order of things, derives its knowledge from its integral parts.

The child is the natural teacher of the parent, whether self-elect educators are able to convince the parent or not to the contrary. Only for the natural love of the parent for the child, association would be impossible. The abstracts of this principle would no doubt convince people who have been previously

taught to believe that knowledge was revealed at some remote age and transmitted to posterity, when in fact knowledge is revealed to every child that lives long enough to see the light of day or experience the force of gravity.

The first flash of light to the vision of a child is the same revelation that Christ exemplified and the disputes that letters made possible, have been confined to the interpretation of Christianity which is involved in education, because political interests have contended against its simplicity since the crucifixion. If a child's natural knowledge can be overcome by artificial knowledge it is no more than the extinction of a spark that snaps into existence. To extinguish the source of the spark, however, is beyond the limit of man.

The fact that education is necessary to comprehend the written record of the events pertaining to Christianity makes education important as a political power to control the interpretations of the Scripture in such a way that the spiritual character could only be reached or understood, except by learned interpretation. The effort to teach that education is derived from predecessors, and also try to explain away their conspicuous sins by a skillful manipulation of words, shows the same motive in teaching that the child is dependent upon association for a knowledge of letters by which the revelation of God may be known. It is so contrary to the spirit of the Scriptures, that the political effort to control education is not so much to enlighten the masses as to keep them in darkness. If this is not a fact, the alternative demands attention, which is a proposition direct to the individual. Why is literal education made possible by the discovery of

letters, maintained by the power of association, which is also dependent upon the individual wills of its composition, so extravagantly constructed as to be prohibitive and extremely expensive, while the natural continues to be free?

CHAPTER XV.

INDEPENDENCE.

INDEPENDENCE is not an acquirement derived from the seeking, but instead it is a disconnected condition separate from the natural whole. To exist independent of what constitutes the whole of anything is like a drop of water taken from the ocean when the balance of the water would be as powerless to control the independent action of the drop as the drop would be in its most energetic effort be able to control the ocean. Multitudes of theories have been advanced only to be superseded by others to control the simple principle of independence.

the economy of method reflecting the motive, whether it is philanthropic or political as the case may be. Personal independence could be selfishness to a degree that would make philanthropy a mere pretence. Whichever position a person takes, the alternative between independence or submission to the same principle exercised by another, is a dual condition as fixed

The matter in hand, is education as a purpose with as light and darkness and responsibility and fatalism are contrarities equally as extreme. In whatever light conscious existence is viewed the problem can only be determined individually with all the accompanying duties that the teaching of theories surround a person. The polity of teaching individual dependence depends for success upon the sense of fear, but only a partial success, however, for comfortable safety will not entirely extinguish the light of understanding. Independence is so distinctly a feature of conception as to be a matter of common observation. Discretion may be a result of education akin to polity, but the sacred character of personality is more prominent, even if the effort of discretion is to disguise it. The light of natural education is so inherent and persistent in conquering the effort of its abstract to control the natural principle, brings the individual to a strict accounting, not to any other man, but to himself. Ignorance is a virtue, as much as the moral nature of animals and any abstract theory formulated to supersede its own source; call it education, cultivation, or religion; it is slavery compared to the example and teaching of Christ.

When children are taught to follow the precepts of their predecessors as a road leading to success and freedom from drudgery, the followers become so involved in expectation as to bear disappointment with fortitude; and after becoming warped to a belief in the very system that so ingeniously cultivates the surface, it completely silences the inner thoughts. Examples of misfortune are referred to as the result of unwillingness to follow a system more remarkable for hiding

evil, than showing how it can be overcome. There is a tranquility in complete resignation that presents an appearance of grace in humble service that is foreign to a designing leader, who envies the success of an independent character, and betrays it by the effort he makes in denouncing the principle.

That an individual is dependent upon God is not a question of education or controversy, it is a sacred relation, and to whatever extent education can be utilized to clear this principle from its political fog, it is worthy of respect. It presents a different aspect, however, when children are taught a dependence upon their predecessors for rules of duty, when if history is at all reliable, our predecessors were more remarkable for sin, tyranny, and bloodshed than they were for philanthropy. The exceptions that were worthy of emulation were those who defended the principle of liberty and independence by defying the persecution of political authority. A question of education cannot be logically considered in its dual character without first agreeing to treat the subject either in its concrete form or its abstracts—the concrete is the natural while the abstracts are the limit of political power.

It is not considered by educators that children could be taught to understand the relations of abstracts to generalities, and even the sub-educated often betray a remarkable ignorance of a principle which makes education possible. The disposition to follow is taken advantage of by the very spirit of independence that is a common privilege if experience and observations even are given a moderate attention. Now if abstract education could possibly guide the natural, as a strong-minded man can persuade another to follow rather

than cultivate the common privilege of independence, the motive for teaching a dependence upon predecessors for knowledge is revealed by the light of logic at least, but logic and rules of reasoning are only referred to by leaders who are learned in the esoteric method of attracting followers. To justify a method by which the credulous can be persuaded to follow, even the rules of logic are laid aside, and only some ingenious excuse can justify the deception.

The most common method to confound the human understanding is sarcasm, wit, and social ostracism, which have superseded the earlier methods of persecution, scarcely less effective, however; presenting a mere alternative between a lingering death or an immediate execution. It is not a question of dispute but that education is correcting the evils of past in spite of the conservative effort to confine progress to its present limit. "Let well enough alone," is a sentiment of the fossil, but there is a touch of God—independence—bestowed upon the entire human race that the most ingenious effort of man cannot fossilize. Knowledge and education both are direct from God entirely independent of literal transmission which is only an abstract from the general principle. In proof of an assertion which the polity of man holds in contempt, and disputes it when cornered, is Christ's mission on earth. This is an independent testimony from which no theological dispute is sought, or will be considered except as friend to friend, or man to man.

The general principle of education is literally smothered by its abstracts; and when it is taught indirectly in effect, that the husk is of more importance than the kernel, the relation of abstracts to orig-

inal principles is as simple as the conception of light by a babe. To impugn a testimony and demand proof other than the personal presence of the testifier constitutes a proof itself that men's confidence in each other compares very unfavorably with the confidence of a child in its parents or what is possible for love to establish. The silent testimony of a babe that it sees the light is confirmed by simply moving the light, and independent thinking is equally as natural a privilege. Thus to impugn a testimony expressed in words is a psychological impossibility without betraying the same error or falsehood that an accuser might seek to fasten upon another. The most sublime feature of the principle of independence is the privilege of thought so utterly beyond the power of another to prevent, that even the babe bears testimony in its first feeble conception of the light.

The fact that so much literature has been produced seeking to hide the simple fact of personal independence is more proof of the polity purpose of the producer, than any sincere feelings of philanthropy. Modern novels professedly for moral improvement, sincerely meant to be and possibly may be, are still more remarkable in seeking to show the dependency of the child upon abstract education and the necessity of a mediator between itself and its Creator. When a person shows an indifference to the exemplification of their own precepts, such cannot hide the purpose from observation even if they enjoy a temporary elate in attracting followers. Education again, may establish a surface figure of moral rectitude, but the education that reaches the inner man is the point that independent personality only can determine.

In a friendly discussion judgment should be reserved for the individual consideration of a possible audience. Oratory and eloquence are brilliant products of education and very much enhanced by abstract teaching; the exercise will attract followers who mistake wit and sarcasm for logic, while a learned man to be such could not be mistaken in the arts employed to mislead an audience. Polity and philanthropy can be contrary motives and when the thoughts of others are claimed to be molded by the influence of others it touches the most delicate feature of education which its economy would reach and also expose any motive for maintaining a system that could only be purchased with money. That is, a refusal to consider simple methods by which all classes were recognized as having equal opportunity, would betray the polity of extravagance and expose the insincerity of seeking to educate for the common good. To educate with a view of maintaining exclusive relation by employing natural independence for the purpose of teaching a dependency of the weak upon the mercy of the strong is not philanthropy simply because it is possible to do it.

Natural education is slow, but it has the advantage of being inexpensive. It is also free from the influence of polity, if it is a waste of time against the quicker process of buying education, the quality would have to be considered by a comparison of the two systems. The proposition of a like character was settled figuratively at the Tower of Babel, but the conflict between natural education and its abstracts, or the literal, is reserved for individual independence to solve; otherwise progress would have reached its limit long ago. The independence of one person to assert a fiat of au-

thority over another is no less the independence of the other to refuse. It is an equality of principle that the educated must concede to the uneducated if they are sincere in seeking to settle disputes without bloodshed.

The continued efforts of educators to invoke the power of civil authority to maintain theories while the sublime principle of education is refuting the effort, is offset by the silent thought of the masses, independent of theories in their dependent relation direct to their Creator. Is it more probable that God will forsake the weak to strengthen the strong under the present order of things, when the records of the past can be read free of expense, while theories and oratory can only be obtained at great cost. A person needs very little education to read the Bible independent of interpreters, and also learn from history that oratory could not save Rome. Also the floods of oratory poured out to conserve the fugitive slave law were powerless to save it.

Independence is a natural trait of common humanity. It is a contesting principle against any arbitrary rules of education that are disguised in despotic polity. The weakest specimen of humanity is the more readily enslaved, but the fact that a fugitive slave law was necessary shows that the lowest type of humanity possessed the natural disposition of freedom. The relation of education, when it is conducted by arbitrary rules, to the principle of slavery, needs to be studied with extreme care, and the prejudice of selfishness should be eliminated from the study. The slave of every character is liberated by the natural desire for independence, and courage to flee from bondage. If

arbitrary education enforced by legal statute is only another form of a fugitive slave law, it should be discussed in the open, for if it depends upon a disguise of purpose, it can be for no other than the attempt at least to compel the weak to serve the strong.

The virtue of righteousness is preserved in the base or lowly of humanity. To teach a child an obligation to its predecessors for knowledge, is an effort to supersede the power of God in revealing daylight to the child. The disposition of man to enslave his kind is a matter of record that letters made possible, and since the chattel slave was freed by his own courage to flee from it, the disposition to command a service by reason of a superior knowledge takes the form of education. It is passing strange that civilization advanced against the opposition of dominant interests to the education of the masses, and now education is made so expensive as to practically serve the same interests. Independent courage to flee from the pitfalls that nothing but experience reveals is the education that progress depends upon.

CHAPTER XVI.

OBLIGATION.

MORAL obligation is a duty of self-preservation. Its counterpart would be suicide, providing it was a deliberate act of the will. It is an open question, however, for speculative psychology to determine whether a person is responsible for an act of the will when the same speculative effort would show the possibility of molding the will to a state of obedience by outside influence. If the child is under obligation to the parent and the parent is under obligation to the State which in turn obtains its authority by its own fiat of divine decree, obligation would therefore rest with the state, for, to the extent of its power to educate the will of its subjects individual obligation would cease. This would be a logical conclusion by the rules of educators, but if two measures are employed, one for the teacher and another for the taught, the salvation of humanity depends more upon the direct relation between the child and its Creator than upon any state or mediator requiring an exceptional rule to measure its own moral obligations.

It would be a mere subterfuge of legal acumen to shift the responsibility of the state upon the people who did not know enough, or were too credulous and timid to offer any defence. This discrepancy between legal obligations and moral obligations is the propo-

sition for educators, who are responsible for the present school system to consider.

When the marvelous advent of a babe with its organic structure is the object of consideration, moral obligations are to the child rather than from the child, but the touch of God that gives it life is from the same God that bestowed the touch of love upon the parent. It establishes a mutual relation bestowed upon the parent and child both, irrespective of any education derived from literal transmission. That is, love is as natural as life itself, it would be absurd to claim that life was the result of an obligation to life for its own sake. Education is as inseparable from evil or a "fall" as gravitation and the privilege of a child to obtain knowledge. This principle of deception, education is as dependent upon, as a shadow is upon light; and moral obligations rest upon the mutual love of parent and child. Education and slavery of some character have been companions since letters were first invented. Until within a few years, to dispute the interpretations of the Bible established by civil authority was to dispute the Bible itself, yet the Book maintains its inspiration without civil authority. That is to say, it maintains its own law independent of national protection, for organized governments have as strenuously fought to destroy it. Men may organize with a declared purpose to defend the Bible and equally for the purpose of defending the sunlight. The very history of the Bible and its continuous existence is evidence of its possessing the power of its own defence, showing that the effort to defend it is in reality the effort to evade its precepts. The relation of education to moral obligation is not a matter of legal author-

ity for which monarchies have fought each other to determine, but all in vain. The effort to teach moral obligation is as impossible as to improve the truth by establishing a system of education to first teach it to be possible, and to believe it to be possible would only result in disappointment. The simplicity of education would be as simple and self-revealing as the Bible if educators who know it to be a fact did not replace the knowledge by the pretence of benefitting the child, by the power of legal control over the parent. It is this ability to take advantage of ignorance that makes it possible to convince a parent that a child is obligated to its predecessors for its future happiness and moral obligation. Because knowledge and human intelligence is the truth and education a principle as natural as growth, is the reason it can be appropriated by dominant interests in defiance of moral obligations.

The same light that reveals the duplicity of man will also reveal whatever good qualities he may possess. Also the privilege of art is a common inheritance as indestructible as light, yet the child in its confidence can be taught to believe in proportion to its fear, by any person in whom it trusts. The fact that confidence may be betrayed shows an important distinction between natural education, guided by the sublime touch of love and artificial education guided by commercial interests. If freedom and liberty justifies the deception of a child to the extent of depriving it of its natural judgment beyond a possibility of using its own inner conception to determine what obligation means, freedom would be a sentiment only, and slavery of some character a necessity. The slave to be of any value to his master must be obedient. If, therefore,

the theoretic teaching that posterity is obligated to its predecessors is true, chattel slavery was a virtue in comparison to the effort to make slaves responsible for artificial education that would, if true, consign mankind to a bondage that the lowest brute is free from.

The extravagant system of artificial education is self-destructive in like manner to all methods of slavery in the past. Both systems of oppressions can be justified as a natural necessity to the enlightenment of humanity. Sincerity even cannot escape the natural adjustment of the mistakes that art permits. Reason, however, is not an artificial production and if the mistakes of the past can be avoided by merely changing the method of oppression, surely reason has no ground to rest upon. It is not necessary to dispute the power of God in bestowing specific inspiration upon Christ or His sincere followers. It is more to the point for an individual to determine whether he is willing to accept whatever inspiration he receives as free as the revelation of sunlight, or be persuaded to pay for second-hand thoughts and remain in figurative darkness.

Literal words to convey second-hand thoughts, the specifically inspired are just as dependent upon for the distribution of such thoughts, as the babe is for its inspiration to express its want to its mother. There is no monopoly in the principle of inspiration, regardless of any special inspiration that one can claim for himself or declare that another possessed. It is literal words artificially made from the human discovery of letters that designing man seeks to monopolize. Such words are the medium of conveyance only, they possess no power to monopolize inspiration any more than

mechanical tools have. All instruments made by the hand of man are artificial whether they are letters from which words are made or tools from which machines are made; therefore in either case the power, call it inspiration or whatever you will, it is a revelation from God and if the Bible does not contain the "Word of God," it does not contain the word of man who is dependent upon God for every sound or motion he makes. A man deifies himself, or tries to, by proclaiming that the Scriptures are not the Word of God. The Bible proves, and maintains itself against all the scholastic effort to disprove it. It is simply idle to deny an existing presence by the mere literary ability to convince a group of followers that what is present is also absent. Education can cripple the mental organs as well as it can improve them, and when second-hand thoughts can be forced into the brain by either political or state authority it is more than probable that a person so afflicted will be unable to use his natural constructive faculties to make a thought for himself. That a person can be mentally murdered and physically exist in comparative health is too obvious a fact to call attention to. It will simply show that the disposition of man to oppress his kind is just as prevalent to-day as when chattel slavery was legally protected. It is the disposition, however, that concerns literal education, for a person who is naturally born free, and taught to believe that it was the result of artificial education, cannot be made to understand why he is a slave, for the spiritual instinct of freedom is from God, and no person can be deprived of that by any process of education that the genius of man ever invented. Just as fast as ignorant laymen

get courage enough to think without believing they must be taught what to think, Biblical controversy will decrease and literal education will be simplified.

CHAPTER XVII.

TESTIMONY.

TESTIMONY may be withheld at the option of the will; it is strictly a personal privilege to make declaration in speech or by the art of letter, the propriety of such action being subject to the influence of education. It presents an alternative between duty and policy in which the relation of natural education to the artificial is involved. The alternative of choice is a contingency over which neither education or the power of the will has any command. It points to a direct relation with God that all the literature, the art of letters ever produced is powerless to change.

It is of little importance whether a testimony is adjudged true or false by the tribunal of state set up by man, when the unseen court of the individual conscience knows the testimony is true. It is not necessary to prove to the second person the reality of a personal thought to establish the fact that the thought exists. If this important feature must be carefully withheld from persons of feeble understanding for fear they cannot use the information with discretion, it

throws a responsibility upon artificial education that will have to be settled. What man by his own testimony will assert that his authority should be obeyed by reason of his reputation or social standing? It is often declared that "liberty is not license." Is reputation license to the utter extinction of the principle of liberty? What does the word liberty signify if none but the man of reputation can define it? Does the child have to be taught by men of reputation that sugar is sweet? Does a person require a license before he can exercise his natural liberty to be moral?

When educational institutions advertise indirectly to teach etymology in such exact perfection that natural obligations can be overcome, it may be profitable and also the evidence of liberty, but the point is for the individual to consider whether artificial morality can command the Spiritual or natural. If a person must first possess ability to prove a testimony before it is proper to utter it, it would be equivalent to the demand upon a child to prove its title to an existence. What proof can supersede the personal presence of a man seeking for words or signs to make his thoughts clear to another person? "Is he worthy of recognition?" is a common inquiry. "We!" but who are "we" in the sight of God? Did Christ ever ask a person, giving testimony, if he was worthy of confidence without showing a diploma endorsing his reputation? It could be readily answered that Christ knew whether a petitioner was speaking the truth or not. Very well, but did the privilege of testimony cease with the crucifixion? The invention of letters permitted events to be recorded, but the difficulty of determining the truth of personal testimony is just as distant as ever.



A priestly apotheosis depends upon testimony as much so as the feeble effort of a babe to convince its mother that it had fallen out of bed. The babe gives evidence of knowledge long before it falls into the intricacies of etymology. Whatever authority the state possesses it cannot escape the authority of God's government, and what the individual wants to learn, is the conflicting difference between two rival governments. It could be vastly simplified if educators had no other motive than what they profess to have. Testimony, however, is a common privilege and the "fall," the first known method by which knowledge was revealed to the human race; that men of method have fought to the death disputing over a simple testimony does not change the principle of testimony as such. Conflicting testimony presents a point of equality in the principle, by which the testimony is constructed in the mind. It is in the inspiration that suggests the thought which precedes the act of expression. Because an object suggests different thoughts to different persons, it simply proves the personality of testimony rather than effecting any change in the object perceived. The child and parent are objects of each others' observation, and having no knowledge of letters, communication must from necessity be natural; and if the parent is in possession of the art of letters the situation remains the same, for letters are a blank to the child who has no means of conception or perception other than natural or what God bestows upon it. Another important point is, the parent never doubts the testimony of the child in whatever form it is uttered.

Now testimony in letters or written words is just

as much a result of inspiration as the natural knowledge by which the child perceives and conceives in utter absence of a knowledge of letters. The difference, therefore, between a natural testimony and that which is artificial is the difference between the truth and the sign representing it; not that the sign itself is false to its object, but the possibility of it is the matter in hand. That is, the sign can be changed to serve the interest of man or that of the state and the credulous who are illiterate can be misled by any person of sufficient ability to win their confidence. If the testimony of a child is more reliable than that of the artificial educator, it is no less the privilege of an adult person to read the Bible and discover as much, at least, as a child knows who could not read it.

The difficulty of comprehending literal instruction makes it appear that knowledge depends upon literal conveyance or perception and the strenuous care by which this simple principle is guarded is its weakest link. Pitfalls can only be avoided by education except it is recognized that education itself is a pitfall that depends upon relative experience. If children could be compelled to accept the knowledge of predecessors exclusively it would be a pitfall of utter annihilation or slavery of some character. Artificial education is limited to correction of the evil of its own creation, for the balance of power is derived from the natural education that the parent derives from the child. Hence artificial education is constantly digging its own grave by defending the state as an instructor when its natural position can only be confined to the protection of the freedom of art. If the weak testimony of the babe can be trampled upon by the stronger testimony that

art makes possible, the power of God could be destroyed by its own creation, and the authority of love made subordinate to the power of its own effort. The natural fall of the child against the artificial fall that is thrust upon it, presents a conflict of authority that love only can overcome. The ability of art to present an attraction to greed or the lesser desire of a child in proportion to its weakness makes artificial education responsible for the evil or sin charged to the feeble child or ignorance of the adult. The written testimony of Christ's mission on earth and the petition of the child are striking parallels in comparison to the fall of Rome, that represented the power of art and also its weakness. What is art in comparison to the power of God, to open the lips of an innocent babe? Artificial conceit in contention over what pertains to the Word of God, when every babe proclaims it by its first effort to exist, is the vain effort of scholars to dissect the Bible. For what purpose? To command a following or to sustain a declining empire. yet Rome fell, but the Bible, compiled politically for the single purpose of maintaining temporal authority, continued to live.

Testimony may be oral or written, natural or artificial, true or false, but in any event it is educational, while the point of authority and discernment continue to be a matter of dispute. Now if a person could be persuaded to come down from his high altitude and lay aside his "settled" convictions long enough to study the testimony of a babe, he could make a comparison between natural language and the artificial (literal). The words of the babe cannot be literally interpreted because they are the direct voice of God,

for the reason that the babe has no knowledge of letters, but nevertheless it is in communion with God sufficient to make its wants known. Such a study would be parallel to the effort of the Roman Empire trying to educate natural Christians to a condition of servile obedience by teaching literal Christianity, or what would be practically the same thing, to teach that Christianity depended upon literal knowledge. The clergy of the Church after Christianity was nationalized knew better, by reason of their struggle to make the transmission of spiritual revelation depend upon literal words. The testimony of a peer in scholarship can be disputed in words of his own defining, but the point is, can the testimony of the babe be disputed? It is by no means new that it would be dangerous for the common people to know anything that was not literally transmitted to them by their superiors, previously derived from predecessors. But would it not be more dangerous to posterity if the testimony of the babe was disputed?

Again it could be claimed that artificial education supersedes the natural or at least corrects it, but it is as old as the literary pirates who murdered Socrates for fear education would become too common, when it was well known that they could become tempted by attractions. Is not the present educational system striving to accomplish what the ancients failed to do? That is, can artificial education supersede the natural by simply making the artificial so attractive that the necessary importance of the natural can be lost sight of? If a slave can become trained to believe that humble obedience to another person in his own image is a virtue, it is parallel to believing that knowledge

is derived from our predecessors. That a sincere belief can become crystalized into a condition of orthodoxy is no more strange than that men distinguished for scholarly ability, appeared at least, to be sincere in believing it to be right to claim others in their own image to be property. This condition treated as a fact explains why scholars of equal ability will dispute over systems of education, while neither would admit that natural education possessed any virtue, and still further they would deny the right of laymen to discuss a subject of which they—professors—were disagreed upon. A devotee of written testimony should not overlook the very principle which he advocates. The very presence of the written testimony makes his own but the shadow derived from the light of inspiration that is a common revelation, or the writing itself would appear absurd in view of his exclusive privilege to interpret it; for otherwise writing in a common language, would be an anomaly in the presence of a person who could as well assert his exclusive authority without the writing as with it. The very presence, therefore, of a written testimony contains its own inspiration while a necessity for interpretation would destroy it. It brushes away the persistent effort to the simple understanding of a child, and cripples its natural faculties by substituting the attraction of art. The testimony of the babe, as much so as the Bible, is anchored to the reciprocity of love that even state authority cannot supersede. The child's title to direct inspiration is so clear by reason of its own testimony that it even supersedes the authority of the parent. The institution of the state or any collective society is as art to nature compared to the testimony of the babe

inspired to open its mouth, so absolutely independent of art that art itself is dependent upon the principle for its deceptive character.

It is the only testimony that cannot destroy itself in abstract disputation. Art against art is continually employed in digging its own grave, while a fact against a fact is like two drops of water trying to identify each other, when as a fact they are really one. The simplicity of Christianity is not dependent upon the complexity of art or literal interpretation, for the babe gives its testimony as a spark of fire asserts itself, and only from the reciprocity of love from the same inspiration by which the babe opens its mouth would the child itself be tolerated. Christianity was the birth of human freedom that made the distribution of literal education possible, but its economy is the contention of art to prevent, for the same reason that the pagans and Jews contended against Christianity.

CHAPTER XVIII.

AUTHORITY.

A DUAL authority has the same relation to education as Church and State. It confounds the confidence of a child in its own parents that it may learn by experience to contend against the most brilliant temptations that art makes possible. The person who parades his material prosperity as evidence of superior wisdom falls by an authority that he is powerless to command. Such a person may become flattered by a multitude of followers who have become specifically educated to put all their faith in artificial attractions. The child that falls by the natural force of gravitation is also provided with natural means of protection. The distinction, therefore, between Nature and Art is the distinction between God's authority and that derived from the art of man. Authority that seeks the protection of art betrays its superficial weakness in comparison to the Supreme authority that even art itself is compelled to obey. Civil authority has never reached a point beyond the possibility of so crippling the mental organs of a child that it might humbly serve a specific end, either a good or bad government as the case may be. If natural man is prone to evil by reason of his privilege to develop the instrumentality of art, the effort to so disguise the relation of Art to Nature is proof of evil intentions. No educated man could be such or maintain even the label

of scholarship, who would teach that the error of Nature was corrected by the virtue of Art. Yet the most civilized governments of the present day are but modified forms of the heathen who endeavored to protect their authority by the power of art.

The cardinal principle of education derives its authority from the same source from which art is derived; it would reasonably follow that art and nature could be blended together for a united purpose. That it is a theoretical delusion is no less such by reason of the forcefulness of a system of education that can control the mental organs of a child that it may grow up utterly blind to the fact of which God designed it to be. For example: If an instrument of art in the hand of another can break the legs of a child, the fact that it has legs is the proof of what the legs are for. It needs no theory of systematic education to convince a parent that the child is inspired by an authority that the parent also is compelled to obey, or submit to the consequences of which the child also is a party. A spark is no less fire because it is extinguished in seeking combustible material to prove its ability to create a flame. A theory as an authority to establish a fact ceases to be a theory the moment the fact is established.

When it is recognized that the great multitude of humanity are either voluntary followers of a mere theory or compelled to follow state authority, itself resting upon a theory, the feeble effort of a child unarmed by the instrumentality of letters or art of any character, the relation of education either mental or physical makes its predecessors responsible in the sight of God for employing the art of education to

hide from the child its clear title to a direct communion with its Creator. The Bible needs no interpretation to discover its source of authority. Scholars can dispute with each other and dissect the Book from a theoretic standpoint, but the authority of the Book should engage their attention before they are compelled to flee in like manner as all their predecessors who have dared to assail the authority of the Bible. It is positive authority from even a theoretic standpoint, in comparison to the negative authority of theory, negative, in the sense that art is but the effort of man to imitate Nature making the authority of man, protected even by the canon of theology, subordinate to the authority from which a child is inspired to open its mouth.

Because the feeble understanding of a child can be imposed upon is no greater misfortune than the necessity of a "fall" or experience before knowledge is possible. The natural fall is in proportion to the feeble character of the child, but the greater fall that the attractions of artificial education introduces required moral courage to resist.

Christ did not write, "I speak with authority," but His authority being recognized by the man, whoever he was that did write it, makes it clear that authority is not invested in man merely from the artificial ability to write it in the third person. Does not the babe speak with authority when its first effort is the declaration, "I am"? If a sub-authority can be established by means of artificial education which can be so attractive as to exhaust the ingenuity of a figurative devil it is further evidence of a "fall" that the necessity of acknowledging the difference between Supreme Authority that is enforced, and the sub-authority set

up by the artificial ability of man to maintain dominant interests; practically selfishness, the most successful pitfall that the devil can control. A person can be sincere or apparently so at least in mistaking sub-authority for the Supreme. Particularly when it is possible to so exploit the mental organs of a child as to control it by outside influence and that influence is education of whatever form it may be presented. A pitfall even is education, and to first win the confidence or attention of a person, in strict regard for the teaching of psychology, is to persuade such person to escape one pitfall by jumping into another of greater magnitude. Is it strange that the credulous can be misguided when the teacher disputes with his peer over the relation of Supreme Authority to the sub-authority of man. It is so simple that the complex system of education is too elaborate to focus it. For that reason sub-authority can maintain a fog so dense that the simple light bestowed upon a babe at birth can be obscured if not utterly extinguished. It would be the height of folly to undertake to tell another what he knows to be a fact, for knowledge of the Supreme order is so well known that men plunge into suicide rather than meet the consequences of what they know to be a fact.

When it is recognized that a babe knows more than all the books that were ever written, education could become so simple that the fog of contention would disappear like a cloud that obscures the sun. It does not depend upon prophecy so much as it does upon personal honesty. The system of education is yet to be instituted that will recognize a simple fact without seeking to hide it in complex surroundings. The

theoretical pretence of "uplifting" fallen humanity from a condition of natural purity, puts the "uplifted" to shame in comparison. Not that knowledge, as such, has a degrading influence but instead it is the unwillingness to recognize the Supreme authority as the source of knowledge. The word "uplifting" suggests a vainglorious performance, for the contempt of authority is embraced in the pretence of lifting another up by first crushing the will to make assistance necessary.

Authority is the first consideration before an act effecting another could be reasonably performed. Personality is too distinctly a reality to overlook the fact that authority of action is always a sacred inspiration. It is neither a doctrine or theory, but a fact of the inner man that no person can deny without admitting it to be a fact in the very act of denial. The most abject slave could not be deprived of his personal title to his inner authority. It was a weakness of personal effort that made it possible to enslave a person of corresponding image, but the authority is the matter in hand, and while it is commendable to assist another, such self-assertion calls for the exhibition of authority. If the act meets resistance by a corresponding authority existing in the person of another, a very nice point of distinction must be settled before the enforcement of authority can be equitably resorted to. "In the beginning God created the heavens and the earth." When the beginning was or how the creation occurred, or whether creation is finished, has nothing to do with the verified fact revealed to every human being at birth. That the sentence itself is the inspired Word of God is true, for no man could have

written it without being inspired, and no man could have read it without being inspired also. Is every person at birth inspired? Is every birth a "beginning?" It is certainly a beginning of immediate Action. This problem must be solved by the recipient and live, or be rejected and die. This feature is important for educators to study who profess to be sincere in "lifting" the people up from their grief and sorrow at being born so late, since all the commanding authority artificially has been fully exploited by those who were favored with a previous beginning.

Posterity in debt to its predecessors for knowledge is what artificial education is dependent upon. A special Providence may be appealed to by a single individual who can also usurp authority, but to enforce his own fiat he must be supported by followers, or his declaration would be treated with scorn or derision. The very principle of education would have to be set aside if it was a fact that the prerogatives of the past were the source of knowledge. A subterfuge in words will not effect the principle of education. On general principles it does not effect knowledge to quibble over the source from which it is derived, but to maintain a consistency of authority over the education of a child which gives positive evidence of inspiration and knowledge both, is to elevate the parent and the state above the authority of the Almighty. Theories, philosophy, or science cannot contend against a personal presence. It therefore reveals a motive to whoever cares to study the situation. To assert an anxiety to discover the truth and then play with words to hide the discovery from a fellow man would be self-conviction requiring no comment at all.

A prerogative is not a very firm foundation for authority to rest upon.

What is necessary to discover first is the source of knowledge before the economy of education should be studied at all.

Socrates recognized it, Christ taught it according to written records which are authenticated by every babe that is born.

This feature of positive authority is more remarkable for its absence in standard text books than for its presence. It implies either ignorance or design. It is a personal privilege to take either position, for a person cannot be ignorant of an act necessary to be designing. Concrete ignorance can only be known to exist after a little abstract light is thrown upon it. That is, a light is necessary to reveal what darkness seeks to hide. The confidence of a child is the innate conception of love. Of all sentiments that any word was ever made to express, that of love is first and supreme. The importance of treating this sentiment as the fundamental principle of education, is necessary to expose the glaring pretence derived from artificial education to make the sub-authority of art equal to the absolute authority of nature. Because a child or an adult can be deceived by this darkness, the very darkness relieves such persons from the responsibility of their actions. It is idle to make rules of art that depended upon light before such rules could be made to condemn the innocence of darkness. To assert that ignorance is to blame for its darkness, is equivalent to asserting that a child is to blame for being born. The skill of etymology will never atone for the dissimulation that education makes possible. We

have education and its abstract as well as authority and its abstract. No person with light enough to hide the principle of authority in its concrete form, can escape a responsibility for modern education striving to crush the innocence of childhood in teaching a dependence upon its predecessors for knowledge. Utter darkness only could justify an act of depriving posterity of an equal opportunity of its predecessors.

It is not to the point at all, that theories are "settled" when the literate exclusively are the only party to the settlement. The great silent multitude are endowed with mental faculties from which thoughts are produced in utter absence of logic or philosophy. Hence, because sub-authority can be literally maintained, can it be morally or religiously maintained against its own source—the authority of God—by teaching children that knowledge is derived from their predecessors to cripple their understanding with which they were inspired at birth?

CHAPTER XIX.

RESPONSIBILITY.

THE limit of art is to correct the errors of art, otherwise the greed of man would destroy every living thing on the face of the earth. The truth existed before letters, or theology and science in searching principles depending upon letters, could never have been born. Because art made a hammer and also a letter as a mark of distinction between the animal and the human, their use became a personal privilege involving personal responsibility. The hammer can crush the head of a babe, and the letter, a no less fractious tool, could crush the mental organs. Society can clamor for more power to rule the destinies of humanity yet responsibility for the use of art is as individual and personal as birth. Society is only a collection of personal responsibilities, and whatever act one performs with a view of making another responsible for it, is the most fruitful source of evil that humanity has to contend with.

Since letters were first invented writers have used them to record their disputes, which previously depended upon oral tradition, with a strong probability that only a few were preserved, regardless of all the writings that purport to preserve them. Since sunlight first revealed itself to man he has tried to make others responsible and obedient both. It was the

fundamental principle of the task-master to rule by fear, and also the rule of the parent who was trained or broke like a horse to service. Because a parent can be forced to forsake his natural love for his offspring by reason of the sense of fear, it is no more strange than the dependence of a babe upon a fall as the only known method by which knowledge is revealed to it.

Words like all instruments are obedient to the will of man—the intermediate between commerce and structure. Because man has the natural ability to make a sign to represent his thought he cannot escape the responsibility of such an act. Also because that ability enables him to deprive another of a like privilege, the primitive fact is inflexible. To determine a responsibility for sin, evil, and oppression, the category of instruments becomes quickly exhausted, yet the sin and oppression remain as undisturbed as ever. The relation of a “fall” to words as the means of obtaining knowledge would throw light upon responsibility in exact proportion to the willingness to recognize the common fellowship of humanity. Again, to use words to formulate objections to such fellowship, myriads of them could be found, such as descend from predecessors and as many more could be coined from the fruitfulness of the human brain.

This feature makes the luster of Christianity so obscure that babes only are in perfect communion with its light. It is so positive that nothing has ever permanently stood between that Light and the institution of personality that God so freely bestows upon the earth. It is not a vague assertion, but the petition of the babe prior to the introduction of the inventions of its predecessors.

This fog between life and knowledge is acquired from external influences. The child submits in proportion to its confidence in whoever can win it; but confidence is a social feature of life distinct from responsibility. It is knowledge by deputation that obscures like a fog the real source of knowledge. The most learned man simply betrays how little he knows when he attempts to prove an origin of knowledge in any sense effects the individual responsibility for every act of the will. That this is a well-known fact attested by written records makes a child more dependent upon the honesty of its predecessors, than for its natural acquirements of knowledge.

The child being early taught obedience to its surroundings by systems of ancient and modern education, makes the system responsible rather than the child. That this system is anti-christian no better proof exists than the Bible itself. Its very existence ing to be authorized to transmit the teaching of the ing to be authorized to transit the teaching of the Bible to posterity is assuming a responsibility that the Bible severely rebukes. The meager proof that a single individual can bring for or against the Bible is a mere straw to the universe. A sincere student will recognize the truth rather than search for methods to conserve his personal convictions. A responsibility for the welfare of others is too sacred a duty to permit of the least evasion to conserve an abstract principle. The point is not so much whether knowledge is transmitted by deputation as it is to determine the source of knowledge, or whether it is an article of commerce. The fact that a child is born a responsible being is sufficient authority to relieve the child

from any responsibility for events of which its predecessors are familiar. When a child has to contend with knowledge by deputation, and also knowledge by conception, it can be transformed into a fiend by a deputy of knowledge except for the protecting love of its parents.

A person striving to protect an established institution will devote himself to the end in view. His very orthodoxy, however, obscures his ideal conceptions from the view of others who are only attracted by the external effort. The diamond has a dull worthless surrounding that merely hides the inner luster. It therefore constitutes a condition of twofold similar to a human being. Orthodoxy, conservatism, despotic rules, and knowledge by deputy, form the surrounding of the inner luster that every human being possesses or he would be no object of consideration to his fellow man. Education, even as a concrete or abstract, would have no scope of commerce except for the external obstruction between two human souls. The situation is not new for it is revealed to babes, or our predecessors would not have had the necessary ability to formulate a system of education purporting to lead forth, while in practice it seeks to maintain the deputy as a perpetual mediator, thus denying the original source by which education was possible.

To be a philosopher of any remarkable note one must first prove all his predecessors to have been mistaken. He proves even more for he condemns himself or denies the march of progress. Surely a man must have some base for the discovery of what he might be pleased to call "a new discovery." Mere terms are obsolete in view of the exposures of man's

mistakes, yet to discover a principle is to admit that it previously existed. It may be a principle of great benefit to relieve grief stricken humanity, but who is responsible for the privilege of experimenting with children to prove a discovery to be good or evil as the case might be? Because children can be victimized by a system of education the children, at least, are as free from responsibility as the ancient slave compelled to serve a master.

It does not depend upon new discovery to know that knowledge and power are entailed with responsibility in proportion to the degree of knowledge the person might be endowed with. It could be well said that to shirk a responsibility, it were better not to have been born. Man can use his acquired knowledge to obtain a living and escape what is termed drudgery. He may be skilled in methods of commanding the service of others, which at best, in the absence of the servant being a party to the contract, is modified slavery. Responsibility, however, is an individual problem that cannot be detached from the will or forced upon the will of another. Institutions of learning may be multiplied and authority be exploited, but responsibility will continue to be embraced within the action of the will. To the extent the will is broken or crushed to a condition of inaction, responsibility ceases or the law of God would be subordinate to that of man. The clinging to the prerogatives of pagan literature and exploiting its beauty to preserve the caste system that the writers so brilliantly proclaimed confounds the understanding and gives support to the present effort to teach the necessity of a deputy to obtain knowledge. It would make Christianity a mere

supplement to paganism. It presents a situation of clinging to paganism for social advantages and accepting Christianity by reason of the saving grace of Christ.

Modern education is an abstract principle, controlled by the political effort of the entire world, in which the responsibility is; it is a connivance with the devil to obscure the simplicity of Christianity. Credulity can be imposed upon by education, and however paradoxical it may seem it is the only method by which a credulous person can be set free and brought to realize his natural right to his own conception. Education, however, as a concrete principle to its abstract is as life to death. Every device known or acquired at any price, has been searched for to obtain and hold political supremacy over the innocent multitudes.

The Pharisaic method in modern education is the political fog that surrounds religion and social order even. It holds the fallen as responsible and refuses assistance until the victim purchases release by admitting external authority. It appears generous by the brilliant fog that surrounds the operation, but in a great majority of cases that only a few can attest, that the fallen had better remain such than accept the assistance that modern education attracts, that ultimately leads to suffering of greater dimensions. That falls and temptations are the first principles of knowledge does not fasten a responsibility upon the fallen, but in the natural order of things responsibility is just as impossible to escape as knowledge. Thus to mislead another is a fall to both leader and led, with responsibility for the act resting upon preceding knowledge.

The vicarious attitude of predecessors is no less a fact than the birth of knowledge which is essentially the prime feature of birth itself. But of what value is knowledge derived from vicarious assumption if the original source of knowledge could be continually defied by an agent who usurps an authority of equality with a common Creator, and denies a child its clear title to an advent upon earth, as clear as that of his own? The fact that Webster's dictionary cannot define words to successfully hide the imposition of educators in taking advantage of innocent children; it throws the responsibility for the outrage upon whoever knows enough to deny it. No one need to go to the dictionary to learn that created wisdom could never become so great as to dictate its own creation. If special messengers are vicariously appointed to protect the interest of abstract society the limit of God's trust in his own creation would appear to be nearly reached, and original principles, only, would restore society. A mere literal assertion has no more effect upon the truth than the effort of a man to command a babe to breathe. This original communion of the babe with God can be literally disputed, and the fears of parents can be appealed to, but it remains to be proved whether man in his vicarious attitude ever earns the title by any of his accomplishments. Between life and death the communion of spirit is inviolate. No literal acquirements can deprive a person of what God reserves a strict command over. The point of command between direct and indirect communion would be reasonable in view of knowledge which is undisputable in the sense that it is a self-revealing power. The anomaly of knowing more than

knowledge reveals would be equivalent to a knowledge of existence prior to birth. It suggests the actual difference between knowledge by intuition, which is as direct as birth, and knowledge by tuition from one's predecessors, which is indirect. It does not in the least disturb the intrinsic character of knowledge, which one's predecessors were equally as dependent upon as their birth.

The responsibility for the present social misery rests with those who continue to maintain a system of tuition to disguise the Christian system of education, which is natural and intuitive, while tuition depends upon art, and the prerogative of heathenism. It will continue just as long as commerce and politics can control the situation by frightening the individual into a state of submission.

CHAPTER XX.

COMPULSION.

THE fact that a babe could be compelled to close its mouth by human agency, while the power to open it is impossible; it teaches more psychology than all the institutions of learning ever accomplished. That this principle is as common to animals as to humanity is no reason why predecessors should continue to oppress whatever is too weak to offer a resistance to the command of the strong. The principle is as old as history, for which the martyrdom of Socrates bears

witness. Also what is reason to humanity as a whole will not hide the obligation of the adult individual to act with as much inner sense as the babe or calf. Because commerce, politics, and tyranny are the credentials of predatory predecessors, it is no reason that individual courage should be compelled by mere collective force to choose between martyrdom or submission. The child will show a keener sense of wisdom in detecting an act of inconsistency in parent or teacher than the average psychologist, for the reason that the child is naturally truthful until it is taught diplomacy by compulsion when the inner sense is crushed, and example will be followed regardless of the science of etymology in teaching precepts.

That collective bodies can compel obedience by either police force, its Goliath parade is powerless to command the inner sense of a single individual acting within itself. The limit of compulsion, therefore, is confined to fright, or a complete destruction of the clear title that the child receives from its Creator. That is, by philosophic reasoning the only justification for predecessors to assume compulsory authority would be to counteract whatever was natural. This feature of compulsion is theoretic to the extent of involving the entire political history of the world. Enough has been written upon the subject to supply a volume to every person on the earth, yet the petition of the child is as unheeded as the primitive fall, which no age has been willing to acknowledge as a universal necessity,—a necessity so obvious that no person can deny it without casting an irreverent reproach upon his own conscious existence.

The greed of man is just as indifferent to the wel-

fare of children as it ever was. Progress and civilization are due to the universal order of Nature, and there is no reason other than political to apply two words to represent one idea of precisely the same significance. Even if it could not be proved that the words "Nature" and "God" represent one idea, it is equally true that it was never proved that they represent two ideas. This important condition of things should be made clear before any more children are offered a sacrifice to commerce and polity. It is due to the personnel of religious and secular teachers that the obstructive character of dominant interest are not permitted to destroy themselves. The effort to compel Nature to even assist in turning the wheels of progress backward, always results in humiliation and defeat for those who persist in the effort. It is the semi-educated that parade their pretensions with a sound of trumpet in imitation of ancient vandals, that throw discredit upon real scholarship, for the multitude can be led temporarily by noise and external parade. Commercial greed and political organizations are really in control of the present educational system.

A nation that is obliged to resort to slavery or compulsion to protect the life of the state is a self-conviction of its own corruption. It is parallel to parents being obliged to compel obedience from their children. If the parent is so influenced by political education as to disregard the natural Teacher, prompted by his own experience the principle of compulsion can be cultivated as well as any other wickedness until it rarely fails to destroy the child; notwithstanding all theories to the contrary. The order of Nature is too universally perfect to permit of a child being com-

pelled to love its parents, when the very sense of love was directly revealed to both, as a protection against the possibility of hating each other by reason of compulsion. Compulsion is only another word for slavery and its product—war. When a government in like manner to a parent has to compel its so-called citizens to protect the government, it is pretty conclusive that the fault is with the government, for a man is never so gross but he will make an effort, however feeble, to protect himself. Hence if a child needs compulsory education to respect his government, it is analogous to a parent compelling a child to hate everything by trying to teach it love, since it was born with that sense, which it will vigorously defend until its physical condition and will is broken to a final finish.

Human duty against greed has been discussed to a tiresome limit, simply because feeble understanding can be compelled to submit to the dictate of greed, but the Higher Law has never failed to punish the greedy and when the children are sacrificed to satisfy such greed it would appear that the weak was punished more severely for their minor evils than the strong were for evils of greater magnitude. It is a mere fancy, however, for one has only to observe the suicides, divorces, and inmates of crowded asylums, that aborigines and animals were never compelled to suffer. The vast amount of literature that is written to prove that weak intellect and the defenceless ignorant are responsible for the social debauchery of persons who were educated with the hard-earned money of their parents who were driven to despair, it should at least cause honest people to investigate the education

direct from God as free as air and water to wild animals. In the early stages of literal education it was just as much a polity to prevent the masses from learning the power of knowledge as it is now to compel them to be educated. The fact that polity controls the present situation should open the eyes of a moderate thinker, for a neglect of duty will destroy a faculty of the brain as much so as the disuse of a limb. Even specific education will accomplish the same trick after the subject is controlled by the object. It accounts for a great many mysterious effects when the cause is hidden regardless of expense. The principal cause is as ancient as Greek sophistry, which is to teach that a subject is dependent upon an outer object. This can be literally proved when words, like children, can be compelled to serve a political end. It is nevertheless just as false as what present text books are, which are selected by political authority to teach posterity an obligation to their predecessors, for the education that every human being is naturally ambitious to acquire. It is not all, for words bear witness against themselves.

The pagans to whom text books' compilers claim to be indebted, were remarkably skilled in teaching magic. History may be mere fiction but it bears witness against itself like literal words. Words being so extremely elastic and so susceptible of convenient definitions that it required skill commensurate with the ambiguity of words to follow even a brief discourse. It is of little account at present whether a discourse is dry or dense for the present system of compulsory education is more devoted to teaching the strict letter of obedience to those who make a business

of doing the thinking for others,—practically a complete surrender of the subject to the object. It is extremely difficult however, for theory to keep the truth in the rear, for science is a vigorous opponent, besides it will not yield to second-hand thoughts. It is, therefore, important to know that immediate knowledge and mediate knowledge are not on good terms with each other. It really means direct knowledge in dispute with the indirect. This has no meaning to those who have forgotten how to think their own thoughts or distinguish the difference between the thoughts of an object rehabilitated in the subject, who was born with a clear title to immediate thoughts. It makes a great difference to whoever has thoughts to sell, while the subject is just as well satisfied, in fact such a subject who cannot see the difference betrays a fact that his will has become thoroughly broken.

The real proof of immediate knowledge is experience, which can be as immediately disputed in relative words alleged by polity. What is experience, however, to a subject is only theory to its object, and the objection of a psychologist and a metaphysician to the ground principles of experience is an extremely narrow form of polity. Nature forbids what theory tries to prove, that man can apotheosize himself by his own fiat, or what would be the same thing, that his credentials of authority, and privilege to command and compel an obedience was derived from his predecessors. It is at this point that polity suggests ways and means to manipulate words to convince a subject its subordination to its surrounding objects. Polity would starve to death if it was other than a temporal power, for to prey upon children for com-

mercial profit is parallel to the worst form of piracy. Could the child speak in self-defence it would declare itself the recipient of a clear title from God before it came in contact with the compulsory power of any object. That a person will not accept this proof shows distinctly that he sacrifices his birthright to his greed, or, to take another view of it, if he was compelled to yield his will from the disposition of his predecessors he is irresponsible for his acts.

Compulsion has no jurisdiction over Nature regardless of all its legal tenets; and as far as literal words can prove anything it could be observed that compulsion was limited to obstruction or complete destruction for the reason it only has the power to destroy a living being, but not the power to prevent the being from a natural defence of returning to the jurisdiction of God rather than to be compelled to surrender his clear title to the source from which it was received. If the protection of polity is of more importance to society and incidentally the state than moral rectitude, to escape such a tyrannical position suicide is the only alternative to protect one's own personality, would be justifiable.

Doctors of medicine claim there is always hope with life, also spiritual doctors claim it is never too late to mend. It would appear therefore, that a broken will could be mended, and doubtless it could be, but it must be as miraculous as birth itself. This would prove the recorded miracles, and also the "new birth," which no one could dispute without betraying that his own will was broken. What makes the principle of compulsion possible, people are ever seeking an abstract truth, while the truth will not permit itself to be mutilated.

To study the economy of education, or, what is still better, to practice it, would tend to expose the polity of etymology and also that of psychology; neither of which are true sciences, because the former is based upon the abstract of natural language, and the latter is also a mere supplement to the science of physics, having no claim in truth to the "science of mind," that is, as between the subject and object, for it is exclusively the property of the subject, and only comprehended by experience.

Nature is constantly exemplifying the supreme power of activity so regular and universal that every effort to analyze its power by finite beings has resulted in failure. It is one of the Providential blessings that no form of compulsion can obtain a foothold. Man having the power of will is punished for a disregard of the conditions that the power entails. Therefore whoever compels a person who is not a voluntary party to the contract, receives the punishment, if history is a reliable witness. The stereotyped objections to natural purity of action is due to the science of physics which acts in the direction of the least resistance. The physical weakness of a child, or any race of human beings unable to defend themselves were considered the legitimate property of the strongest. Early science was studied more in the interest of the monopoly of knowledge than with any purpose of social reform. Progress was only recognized as a means of conquest or defence. The study of science and philosophy began to reveal the relation of a common humanity, when mental activity was aroused in like manner to the revelation of knowledge to a child by coming in contact with outside objects. This was the

very stimulus of science and philosophy to settle the relation of a subject to its object. Experience had no means of defence in comparison to the objective universe when the vanity and ostentation, of which man seems to be naturally endowed, have never since had such an opportunity for display. It was of the same order that a child displays when it discovered it could walk. The very writings of the ancients are the evidence that the writers knew more about the truth than they were willing that the general public should know. It is a serious fact that the natural sense of morality has to deal with, just as much at the present time as when Greek scholars advocated the destruction of infants for fear learning as a popular acquirement would endanger the stability of the state. Slavery, serfdom, and the feudal system, are all embraced in the word compulsion, which has no more moral authority than the early slave trade.

It could be hoped that compulsory education is the last form of slavery that the greed of man will be able to institute. Similar to chattel slavery, however, it will continue as long as parents are willing to submit to it. The natural force of defence is the empirical feature of a subject against the compulsion of its object. When parents discover their children are being consigned to divorce courts and bar-rooms they will forsake the evil which is analogous to the primitive fall; the evil will then pass to be engrossed on the pages of history.

CHAPTER XXI.

OSTENTATION.

AN active person must be either ostentatious or empirical, for there is no escape other than death, so called, but in reality a return of the component parts constituting the power of sense existence revealed by knowledge—God—from the touch of experience. It is not in the power of words to analyze experience, it is the communion of God that is strictly empirical. Psychology attempts to do it, but it goes no farther than empiricism without embracing ostentation—a mere parade of words mutilated by the science of polity.

Psychology is a science of theory, and the fact that theory is not true until it is proved to be such by experience makes psychology an ostentatious parade second only to the pretension of the metaphysical. It is the liberty of experience to define words even in defiance of the datum of etymology, or activity would cease and posterity would become so passive that experience would fail to wake the babe into a condition of consciousness. Hence the transitory dictum of predecessors is the very pitfall that posterity must fall into and recognize the empirical privilege of defence. The teaching of psychology in public schools under the pretence of teaching a child to think betrays the real purpose which is to cultivate ostentation until

the power of the will becomes sterile. The fallacy of pretending to teach a person to think, or to educate the sense—the consciousness—can only be accomplished by hiding the truth instead of recognizing its activity, which needs no assistance, for it is as immutable as time and space. Whatever words that are used to qualify the truth, are derived from the pagans. They were so numerous as to suggest their purpose was to transmit a method to posterity, by which the common people could be subjected to perpetual slavery.

It is not enough to declare a purpose of good toward the rising generation when concrete principles are neglected at the behest of polity, or for the prospect of a better salary. It is a very delicate problem for a teacher to teach his own conscience not to recognize mere shades of meanings to words when they are shaded to mislead those who could be better led by a more simple form. Public schools and libraries are flooded with pagan sentiments in direct opposition to Christian literature. They appeal to vanity, pride, ostentation, and expectations of obtaining something for nothing; all in the name of morality. They are a witness against themselves, but the evidence is a blank to the victims of so-called culture, that only appears on the surface after imagination is cultivated to transcend reality. As some very prominent writers say: "Teach the child to love the truth." There is no greater disappointment in adult life than the discovery that one's confidence in childhood was betrayed by ideal fancies. It is the pitfall again that one must fall into before the real truth can be experienced—sense—knowledge. It was a heathen fancy that tried by the mere manufacture of words to transcend the truth and teach that

the imagery of thought was a specific revelation. It can be so attractive that victims who escape a premature grave become passive and apparently unconscious of the destruction of their natural faculties. Teachers may be broad-minded and empirical in their oral teaching, but the confusion of a child when he is compelled to decide for himself between the truth as taught and his natural faculties to construct imagery of thought, leads him into unnecessary pitfalls. Whatever is profitable to a business will be slow to yield to Christian precepts regardless of the sacrifice of children.

However poorly a thought may be expressed, the etymology of words does not change the empirical virtue of the thought. One prone to seeing faults in others betrays a touch of ostentation, even if it appears to the perception that it is for the other's good. It is an extremely delicate operation to reprove another directly to the person, for there is always a correspondence of spirit, if not of understanding. A correspondence of definite signs or words had better be established, for to find fault with another merely reflects one's own, regardless of prominence or literal acquirements. A recognized teacher of any character who is confined to precedent or rules of antiquity, would be patronizing ostentation, showing a strong attachment to the principle, reflecting also upon the Christian principle of empiricism. A teacher that betrays a commanding spirit over children entrusted to his care will ingenerate anger and hate. In fact, the attempt to cultivate a willingness to submit to the authority of another reflects the antiquated difficulties of all nations of the earth, leading to defence of a more or less

violent character. The child has an empirical title as well as the teacher; to establish correspondence with a child, it requires a reciprocity of equality; the mere pretence of it will not deceive the child, for it knows more than it can express, and the teacher that cannot learn from a child is not fit to teach anything.

A teacher in touch with the divine principle of empiricism—the sovereign right of the individual—can defy the polity of man which depends for existence upon the temporal character of ostentation. The proof is experience, against the effort of greed to defend the prerogative of predecessors which has caused all the wars since the 15th century, from the refusal of dormant interests to acknowledge the private judgment of person; the very essence of Christianity; also the ground upon which the “reformation” was possible that Luther was courageous enough to defend. To be concise and brief about this situation,—religion and education constitute a concrete principle so absolute that its abstract can only be maintained by the policy of civil governments controlled by greed and dominant interests. It is commercially profitable in either case, whether education is secular or religious, for that reason the great mass of people are misinformed by the manipulation of words and their numerous definitions, the word spirit is divided and sub-divided to distort philosophical controversy, to prevent the people at large from comprehending that they were the real subject involved. The skill of the idealist is the most popular form to convince the people, of whom some may be semi-educated, that experience was transcended by a special inspiration, practically disqualifying the word knowledge and all words contingent to spirit.

The study of dynamics is parallel to psychology the merest pretence of analyzing "moving forces." The principle is so abstruse that the laity is not expected to comprehend it. In fact the discussion of the principle is more to prevent the laity from comprehending the science than to enlighten them. If this is not true simpler methods of teaching the relation of force to objects in motion could at least be considered, regardless of the source from which the suggestion occurs. It is not new, which the martyrs of the past bear silent witness. The credit is due to the person who recognizes the principle rather than the person who calls attention to it, for instance: Knowledge is God, the eternal force of all things. Christ preached and exemplified that God was spirit, which anyone can determine by his own experience, which is Knowledge, and the only power by which the Bible can be read and not understand it is to admit a sterility of inanimate force, equivalent to a living death, or the motion of inanimate matter that can always be traced to the spirit motor—God. It would be idle to call attention to all the ideal attributes that philosophers, after disputing each other, pass out of notice by disputing themselves, and all about the relation of one to the many.

To transcend experience with a purpose of establishing a super-truth is an attempt to dispute God. The nearest approach to it is theory and tentative analogy. No book was ever written with more care than "Butler's Analogy," and he only found the empirical end to be the end from which he started, that is, he could not determine which end was the beginning, or which was the final end. He demonstrated,

however, that it was impossible to prove that a theory was false, when it was not alleged to be other than speculative. His respect for personality and that of private communion with God was conspicuous in his own life and all his writings. He acted empirically to the extent of his experience, and to separate God's government from civil government was not possible for him to do, for the reason that civilization had not reached an experience to understand, by the necessity of comparison to be conscious of anything that the spiritual character of the Bible was distinct from its material construction. That good conduct often appeared to be unrewarded, while vicious conduct appeared to prosper, revealed distinctly that Butler had no data other than his own private experience that spiritual reward or punishment was distinct from the material punishment enacted by a civil government.

The all-important consideration is to comprehend what is knowable without intruding irreverently upon the unknowable. To know spirit by social correspondence is confined to signs and symbols. It is different with the unit of society—person—who always supersedes society by being in direct communion with spirit, which the babe attests by its absolute defiance of contradiction. That the inspired writers of the Bible had this simple fact in view, the Bible itself bears witness. If it were kindly agreed to lay aside the sentiment of ostentation, greed, and evil purpose, and recognize God as a spirit embracing all force and the absolute Motor of all motion, the multitude of function and series of faculties including matter at apparent rest could be reasonably compared to time and space. It would simplify correspondence and social harmony

with such who were willing to recognize God as the One to the many, without drifting back into ostentation. That the attributes of force are so diligently studied for the sole purpose of discovering a difference between God and force—Motor and movement—cause and effect—establishes an indestructible principle of growth and progress. Growth would be impossible in the absence of some Motor to generate the necessary movement that growth distinctly reveals. Man as the instrument or agent of such motion has never been able to manufacture the force that was temporarily assigned to him in the regular order of Nature. It is this self-acting principle that philosophers and scientists try to transcend in dispute of each others' imagination, for ideal thoughts are just as dependent upon spirit or force as substance is for space to move in.

A fastidious objector could see in the fact that man being only an agent or instrument, proved that man had no empirical authority to an individual judgment or independent act. It should be observed, however, by any person with courage enough to dispute another, that he betrayed by his own act that neither he or his opponent were sub-agents.

It might appear as a good evidence of ostentation to contend against so eminent authority as Herbert Spencer, but he gave evidence of empiricism in his effort to raise the doctrine of Evolution to the supreme height of the truth. To substitute one theory for another is to encounter the same difficulty, and when the principle of empiricism is the object aimed at, theories will always remain theories. However eminent a person may become as a result of learning and

ability, to analyze social conditions synthetically he must have forgotten his own childhood in his apparent willingness to surrender his title to his own oneness to the authority of the many. His remarkable zeal to justify a dependence of posterity upon the multiplicity of experiences obtained by predecessors would appear to account for the entire absence of any recognition of a direct relation to God that every living thing or the most minute atom of matter is dependent upon. If respect to God was of minor importance to the instituting of a doctrine, depending upon speculative philosophy, Spencer's works were a complete success.

To appropriate natural growth derived wholly from the activity of Nature, and by the mere manipulation of terms, seek to prove that mediate knowledge can supersede the immediate, is the exact reason why philosophers fail in discovering the end they start for. That it cultivates the mental faculties prodigiously will not compensate for a neglect of the moral sense that is born to every person who exhibits knowledge enough to sense their own existence. That morality is a sense as well as the sense of love, regardless of the limitation of sense to five faculties, is entirely an individual privilege to determine. If a child can be frightened in childhood, it is the natural danger that conscious life entails, but it is not the fault of any living being in its defenceless state, that it is destroyed, but when a person has intelligence enough to display ostentation, he is responsible for any indifference that he parades by proclaiming the dependence of a child upon the ostentation of its predecessors.

Spencer's practical endorsement by inference, if not

direct, was plain enough by his evasion of the relation of Spirit to force, or what he was pleased to call "motion." It would have been more simple to have attributed all motion to a Motor, than to study the ripples of water or the flutter of leaves and the waving of grass, also the surprise of a child that could throw a ball into the air and wonder what made it come back. All philosophy is remarkable for seeking to protect the prerogative of the past in regard to the protection of the many against the danger of being overpowered by the defenceless babe. In a speculative sense it is a mere illusion to classify force or separate it from the unknowable spirit or Motor that motion itself teaches to any who are willing to study it. The effort to maintain a quality to force by mere terminology could be observed by studying such terms as: "Intelligent force, brute force, spiritual force, physical force, and natural force." These forces are the principal ones that relate to the inheritance derived from predecessors to obstruct the evolution of a child rather than to render it any real assistance.

If force possesses varied qualities, upon which particle of matter has a particular quality of force the privilege to act? Mr. Herbert Spencer in his own words says: "Matter is indestructible, contrary to the illusion of the ancient Greeks, who held that matter could be annihilated." Shakespeare is quoted as using terms signifying his conviction that matter could cease to be. The point is, matter being established and motion the predicate of matter being admitted by Spencer, what does man purpose to accomplish by setting up an ideal establishment against one that he cannot first annihilate? The Greeks showed less ostentation,

for they would first annihilate matter to prove their power to be equal to God. With motion and matter conceded as immutable the Motor—God—and man the instrument or agent (not a sub-agent) surely there is no room in space for a man to construct a scheme of evolution, even if he possessed a special quantity of intelligence capable of signifying an ideal conception of such a scheme. The quality of matter and motion would as reasonably exist in the original as to contend that predatory man has improved it, taking his own records that he leaves behind him for proof.

The perfection of matter and motion being established, whether man is willing or not to recognize it, it only remains to admit it gracefully and avoid if possible, cultivating a fastidious attitude that is limited to a very small circle of vision. Besides, one may diligently try to avoid ostentation, but it will crop out on the surface to keep one's courage in active service, not unlike the child who cannot be taught to walk even, except for its intuition of perseverance to overcome the natural necessity of falling, or a contact with some object to teach that the faculty of consciousness was within. The fastidious objector could insist that the object encountered by the child was its predecessors in accumulated experiences, which justified the object in claiming precedent over the subject by teaching it fear and humiliating obedience that would be liable to precipitate a continuity of falls beyond the intuitive strength of the child to overcome, when the fall would become chronic with the child until it conquered its perseverance and the will would be broken.

There is plenty of subject matter to teach a child in the present state of dominant society without intrud-

ing upon the direct intuitions of the child that represents the establishment of matter and its predicate. Call it whatever name a fastidious critic may choose, the fact cannot be successfully overcome, that a child is a perfect being in comparison to its predecessors. It certainly has no appearance of evil in comparison, that he is forced to bear. The complacent follower observe in its predecessors. It is therefore very unjust toward the child to formulate an ideal theory that it is dependent upon its environments. It must mean that the child is dependent for its wickedness, while society is being slowly improved by the influence of the child.

CHAPTER XXII.

INFINITE FORCE.

MORAL duty is so dependent upon what constitutes perfect force that man no sooner comprehends it than he seeks by its aid to obstruct or command his entire surroundings. To concede the intrinsic virtue of force is no more than man will be compelled to submit to whether he is willing to or not. It is therefore more in the interest of the chronic grumbler who can only see that his contemporaries are to blame for all ills that it will by the force of circumstances be obliged to escapes all the little anxieties about what moves a leaf or what conveys the song of a bird to his organ of hearing. He would advise all his friends to observe

how happy he was by simply enjoying his surroundings that other people acted so foolish about.

But when ambitious leaders and dominant political interests become in a state of contention, the item of force is practically forced upon the indifferent fossil equivalent to stirring a protoplasm of his brain that had never been shocked into activity by any previous fall. To anticipate the activity of Spirit would be as absurd as seeing without something to see. The idealist, however, would declare that he could see the image of objects that were not externally presented to view. If he could describe the image it would be an admission that he had previously perceived the object either in part or a whole, contributing a material structure. If it cannot be proved that force is the Motor of all motion, whether it be chemical, mechanical, or attractive, its homogeneous character is the feature to be considered. It would be too tedious to examine every minute object in motion in a cotton factory, including an annex for manufacturing a variety of metal goods requiring intricate machinery, for the purpose of analyzing the homogeneity of force; a more economical method would be to trace the series of motion as a whole to a common motor which is the power of heat to generate motion in correspondence with the temperature. The all-important fact is that force is an unknown principle, but none the less true because it is embraced in the unknown. The persistent continuity of force that constitutes the predicate of all matter in motion will not permit the use of such a meaningless term of expression as "live matter," yet this is what philosophers and scientists insist upon, while they proclaim a purpose of finding the truth.

If it is more important to protect dominant interest, always conservative and rebellious against any contradiction to the prerogatives of antiquity and settled convictions in anything relating to the one and the many, the truth will be passed by in the interest of greed. If force and matter had been recognized as the synthetic truth by Spencer, he would not have been obliged to analyze mysteries (or try to) by mistaking motion for force and convey the inference that force and truth could only be obtained from those who were learned in science; for to admit that force is Spirit would be equivalent to cultivated society surrendering to the mercy of mobocracy. Again, if the truth cannot be trusted, it would be parallel to a conviction that God could not be trusted until all phenomena were revealed to man.

If the truth cannot be proved to be false, by modern learning, it would be more reasonable to trust the old truth, that God has continued to reveal up to the present time, of which fact the present bears witness. There is no immediate danger from present appearances that the pleasure of expectation will be destroyed by reason of nothing to expect. Prophets are more willing to declare their foreknowledge of events in minute details after the event occurs than before. Also if expectations could be verified by science and analogy, no force or Spirit or faith would be of any use, when experience could be demanded or rejected according to one's personal desires.

Supposing evolution to be true, which is as self-evident as the continuity of natural activity, the pitfalls that are being constantly dug for posterity to fall into, would, if they could be persuaded to fall into them, lift

the veil of pretended virtue, but the activity of Nature is too persistent and regular to be overpowered by the privilege of organizing to dictate a division of labor in accord with a pretension that more is due to so-called "mental force," than what is also termed "physical force" by the fiat of man, who is ever seeking his own interest in whatever direction it is the least resisted.

People who are trained to believe that truth is revealed to them indirectly, would naturally cling to their belief and satisfy their material desires as the principal end in view, but however much men try to prove to the contrary, truth is force; and to prove any difference between God—Nature—Force—and an intelligent consciousness of existence, is what man has never succeeded in proving. This being admitted speculatively even, it leads to a conclusion that quantity is not quality. The science of terminology can be so skillfully treated that a thought can be established in another person in proportion to different definitions given to words. A correspondence of thought between two persons is both simple and difficult, by the mere use of words to convey ideas. The most skillful use of policy is to disguise its presence either in talking or writing; for that reason individual organs were impartially bestowed upon every active being to protect them against the policy of their surroundings, including the entire accumulated learning of predecessors. It is with no purpose to attempt to criticise the great mass of recorded learning, but to call attention to the organism of individual creatures of every description which are provided with some means of defence, and to capture such creatures the best policy would be to disarm them. Terminology is purposely arranged in

connection with etymology to destroy the natural thinking functions of a person and institute the thoughts of others. That the brain was so organized to be a receiver and transmitter both, it would prove there was no moral authority for teaching that indirect thoughts were superior to such as are never led direct. In fact, tuition can only be superior to intuition until the natural is voluntarily replaced by the artificial—the real policy of terminology. Before it could be accepted that there is no varied quality to force, regardless of its variety of applications, one would have to recall the thoughts of their own childhood, and study the action of an infant before it becomes corrupted with surrounding objects. It would be a personal privilege to exercise “private judgment,” the principal issue between nations and the great number of organizations forming the very purpose of collective groups, either aggressive or defensive. All the military and naval forces of the earth could not deprive a person of the privilege of private judgment; yet nations have declared war against each other because one or the other would not admit the clear title revealed to every babe that is born. Because a person will not admit it, is no reason that it is not true.

It would not be necessary to study evolution if natural facts were accepted, for evolution is a natural fact that will not be set aside by any ideal structure that the variety of adult man build upon a foundation of theory. Henry Drummond, F. R. S. E.; F. G. S., admitted that it had been distinctly proved that matter was dead; after admitting this, however, he was not so willing to admit that Spirit was void of substance which he was obliged to hold, in order to pro-

tect his evolution convictions. Without discussing this matter in detail, it is only necessary to show how difficult it is to maintain a pet theory without disputing its most important feature, for if matter of itself was not spiritualized, how could life be materialized sufficiently to be evolved or extended to a condition of correspondents? Correspondence must mean a unity of two equal parts or it has no meaning at all.

Because force and matter are synthetic according to individual experience, it is irreverent to use this force in an effort to transcend oneself. Is it not enough that this force is self-revealing without trying to cultivate a degree of superiority for the sole purpose of treating another in one's own image as an inferior? No claim is made here that such is the fact, but there is some reason why Spirit, force, and natural activity are specialized in accord with the different qualities of matter, of which Spirit and Force are necessary contingents. The point is, God is not both good and evil. He is designated as Spirit because spirit is an invisible force, which is just as much the privilege of one to affirm as another to deny.

It is not a doctrine, or new religion, but an old truth, that even theories depend upon, however hard the devoted idealist works to find some other ground to build upon. Such a person can ridicule empiricism, pantheism, and fatalism, but it merely demonstrates a skill in terminology, it has no effect upon thought which, to be a thought, it must be contingent upon an invisible Force which, if not God, it is no disrespect to believe it, considering it to be universally admitted that God is omnipresent. Obedience to whatever command a self-elect "superior" designates to a so-

called "inferior," will not hold in reason unless words are defined to mean whatever is convenient for the superior. The laity are supposed to think just what they are taught to think. A silent thought, however, is a communion of spirit that no method has been discovered by a self-elect superior to prevent. Examples are becoming so common that even children who are commanded to keep silent discover they are master of their own thoughts.

It is less difficult to show the policy of maintaining a specific quality to force, when it pertains to mental movement, than when it is drawn upon for muscular movement. An amount of force can be designated to be a pound, and as force has no other property than to move things, where can the difference be, when the pound of force is used to develop the protoplasm of the brain, or to develop the muscles of the body. It should be observed, however, that the difference is very great if it is taught to a child that God is the direction of force, instead of the fact directly revealed to a babe that God is Force itself.

Such terms as lower and higher types of man are extremely ambiguous, having no authority other than the doctrine of mythology, based upon ideal thought. In assuming this profound attitude, men betray a declaration of self-election, the mere declaration also that mythology is a relic of the past by giving the same principle a new name. The effort to disguise a meaning is good evidence that something is hidden. From whence is this authority to designate men as either of high or low estate? It must be either immutable dust, or eternal Force, or myth. The fastidious again have always a word in opposition to anything of

a civilizing character, by asserting that intelligence transcends experience and force. Such a person required to give a reason for such a declaration, will invariably reply that he was educated to believe it. Thus we have myth the same in principle, only clothed in a new dress. It is thus brought to the individual faculty of thought (call it mind, brain, or force) to decide whether his own title to life is defective, or whether the transmission of others' thought by means of language makes such thoughts superior to his own. It is not in judgment of others that this idea is advanced, but rather to show that whoever has discovered the difference between myth and fact, is in duty bound to suggest it to others.

Experience is not transcended a fraction by any process that man has been able to assert, or that any existing records have ever proved. The Force to assert is also the force to deny, and the fact that thought precedes an act of the will is a common inheritance, that the indirect assertion of man has no jurisdiction over. The myth consists in appropriating a natural fact, and then trying to sell the recipe to the weak and credulous. The principle of ideal transcendentalism is balanced by the same Force that permits one to descend in the exact proportion to which one's ideals may transcend. "The transcendence of a thought" is an ambiguous term, it is a mere figure of speech invented by the heathens and repudiated by the Spirit of Christianity, but polity and greed make the term convenient to frighten the weak, and make one believe that God or Force ever created man out of matter and Spirit in different types or in degrees of quality; when all man has discovered since records were preserved is Matter and

Force. The incidentals from experience are too numerous to review; the principal ones of an intrinsic importance are virtue, love, morality and intelligence, none of which can be externally taught because they are all revealed to man at birth. The institution of education as a cardinal principle is limited to the teaching of the counterpart of what is directly revealed at birth—the dangers to be avoided rather than make the effort to transcend the truth, which is only possible to be obtained by direct revelation just what the Bible teaches, which every babe proclaims at birth. For the benefit of the incredulous who are prone to conservative habits, it would be well to consider that the term “quantity” has no relation to the word “quality” and if a person will only start right he will unravel more myth in half an hour than he can learn from any extrinsic system of evolution that science has yet evolved. However weak a spark of fire may be, its quality as fire is always the same. Also a weak man is not deficient in quality because he is burdened with a physical type of external inferiority. It is the inner man that Spirit is contingent to, while external cultivation is strictly confined to material things. Fire that is engaged with poor material will splutter and snap from the defect in the fuel, but it never changes the intrinsic principle of fire. A man also may be a flame of accumulated quantity of either intelligence or worldly goods, it will be the material quantity that sputters with pain, but the quality of the Force within will always remain the same.

CHAPTER XXIII.

THE BALANCE OF FORCE.

THE balance of Force is the space between reality and imagination occupied by reason, unless imagination has been cultivated so prodigiously that the circle of understanding is entirely occupied to the exclusion of reality and reason. Even when eternal Force is so mysterious that its touch of the dormant function of the will may restore a personality to a normal condition, providing, however, that the will is willing to respond to the touch. Greed and polity hover over a person with the satanical eagerness of a vulture that only by the force of love is man protected from destruction at birth. That some fall to destruction is a blessing in disguise, for the party of the second part being unconscious of pain, is more comfortable than the party of the first part, who must suffer the consciousness of the act.

There are so many pitfalls to escape before a person can fully grasp the relation of experience to external temptations, that the principle of reason should be recognized instead of the mad chase led by imagination simply because activity is dependent upon the force of attraction. Imagination and the influence derived from records of our ancestors is the enemy of progress that the sense of love and reason are correlative in protecting. To love the past at the exclusion of reason,

the balance of Force will not permit; it transcends the ability of man to transcend himself, if a paradoxical phrase is permissible. The thought is pre-eminent above the sign to represent it, and that fact forms the ground principle of man's effort to command the Force by which he is privileged to exist. Imagination is a sense as well as a good many other cardinal principles, but to cultivate it for the sole purpose of obtaining an advantage over a weaker fellow being, is to court a spiritual punishment of greater magnitude than any man is able to inflict upon another.

The poetical illusion of imagination deceives the poet who would claim special inspiration for himself by reference to the inferiority of others, for every human thought is a poem just as soon as experience provides the material of construction. That is, in the absence of a previous experience at the expense of a fall, imagination or thought would be confined to its embryo slumber. It is only necessary therefore to observe an object imbued with an activity of inner force having ability enough to make and receive signs; to also observe a poet in degree proportionate to his experiences. The fact that thought itself is an image constructor contingent upon objects experienced by the sense of perception, shows the folly of pretending to transcend experience, because the self-revealing character of a thought to roam at will and reproduce forms of objects presented to the sense of perception, since only for experience it would be impossible. It is a disrespect to the very Force that makes even the disrespect possible. A person acting unreasonably who claims to be in possession of his reason will dispute his own assertion more successfully than any objective

opponent. The reason, that convicts the inner man in communion with Spirit by what is termed revery, has no occasion to have his dream interrupted literally; besides seeking the definition of words to analyze his own thoughts. It makes the balance of Force very clear to any one willing to do his own thinking, but the negative and positive sides of reason (for reason must be a dual principle, or no notion would exist to reason about when it would be absurd) are not visible to the intellectual faculty except alternative. That is, it would be good exercise to a person who doubted the assertion that two thoughts cannot occupy the mind at the same instant. Again, the word "mind" can be used so ambiguously that a learned linguist can convince an illiterate man that his thoughts are sterile until a literal conveyance is established with some object that his sentient Force is made to appear secondary, to the attractive influence of a designing object. Because pitfalls are facts to wake the slumbering protoplasm of the brain, it is no less a fact that more people fall into the pits of their own digging than those for whom the pits were prepared. This principle could be studied from such meaningless terms as "teaching patriotism, love of home, respect for moral precepts," everything, in fact, to convince the child that it is dependent for its sentient Force upon the condescension of its external surroundings, when experience is the direct recipient of the necessary means to perceive anything. As well could a person presume to teach sunlight, the taste of sugar, the perfume of a rose, the feeling of heat, or the song of a bird, as to pretend to teach the sentient Force, or love. Teachers are not responsible for the natural necessity

of pitfalls, when they have been so severely trained themselves to believe in the dependency of a child upon its surroundings; when the child is in direct touch with the eternal Force of all things. Teachers are responsible, however, who have not transcended in imagery of thought the experience of childhood to a height beyond the touch of memory; and to escape the pitfall of their own digging will be as impossible as to demand of Force a minute of time or a fraction of space. The difference, therefore, between truth and theory, or between internal facts, and external attraction that incite the natural thoughts (poetically termed imagination) is the balance of Force that man or society could not be trusted to control, when they are unable to control their insatiable greed.

Writers upon whatever subject they take up are so persistent in trying to subordinate the one to the many, are either neglectful of their inner sententiousness or withhold what they know by their own experience to be true for a political or pecuniary purpose. It reflects an absence of moral courage, for how can a person use the Force that is self-evident and practically admit that he knows it, by denying to others what he so freely parades as his own? It shows again that moral courage is the real inner man, which represents the balance of Force that cannot be controlled or disguised by the effort of man to deny the truth by the apparent effort to protect the many, since they are always over-protected by their multiplicity of Force, for fear the one will rebelliously declare his independence and prove by example that the many are morally more dependent upon the one, or integral part of the whole, than the one is upon the many.

The mere fiat of man, that is, out of respect for the prerogatives of the past, that an uncultured man would be dangerous if it was admitted that everyone was in possession of the same Force. It is hardly necessary to call attention to the sentiment, that man grows wise in proportion to his mistakes, for the records of the past show the same thing, that the cultured man has always been the most dangerous to the peace of society and abstractly the most immoral. It is not necessarily a condemnation of the principle of culture which is a cardinal privilege, but rather its political feature that ever seeks to formulate a theory that natural intelligence must be cultivated before the self-revealing Force that all must possess to exist even in the weakest degree. It is mere idleness to try to destroy a concrete fact that every one's experience can verify by abstract objections that will always show a political motive or an imaginary fancy that the pagans bestowed upon posterity for fear the slave would know as much as his master.

It should be clear, therefore, to anyone willing to exercise his thinking faculties, rather than employ all his Force to cultivate material desires, that the records of the past are only valuable as showing the mistakes of those who go before, which are examples to be avoided rather than emulated. That the sense of temerity and fear is a wise provision against a heedless destruction of oneself, is the reason a person is more willing to serve than exert the necessary activity that personal freedom entails. It does not detract, however, from the concrete truth that no man was ever born to command another; it is not a theory or a freak of imagination, it is an impossibility. It is a personal

privilege to exercise a private reason for submitting to others without being a party to the contract. From whatever view this subject is considered, the balance of Force is the difference between moral courage and the attraction of external objects.

Whatever objection a man can formulate, the limit is reached in attempting to command Force because he is privileged to utilize it. The predilection of predecessors is being slowly abandoned in favor of what appears to be human weakness, but in reality strong in moral rectitude, for it is not only evident to an unbiased observer, but a necessary fact also, that morality is conserved in the base against the immorality of the apex. It reverses the philosophy of the pagans, and in like proportion the freedom of Christianity grows more apparent.

A Light seeking to discover itself should be able to recognize that the fact had been previously discovered. It is parallel to Time and Space chasing each other in circles to see which would reach the desired end first. It is only a coward, however, that becomes dissatisfied with the natural order of things because he cannot discover what is going to happen before it does happen. It suggests a virtue in imagination that material things do not possess, for the greed of man cannot even imagine a method to monopolize the common privilege. The limit of greed to derive any material benefit from imagination is to appeal to the fear of parents, to permit their children to be taught imagination for the profit of teaching what was revealed to the child at birth free of cost. But at this point satanical greed is deflected again by the balance of eternal Force, which is the power of love to dispel fear. Whichever way

man runs he cannot flee from the Force within, but greed is a coward, or Esau would not have sold his birthright to nurse his material appetite. Man can see vanity in others, when he is blind to the fact that he could not see it except from the reflections of his own feelings. A man commits suicide when he cannot hide from his surroundings a dishonesty which would expose his previous ostentation, a burden of humility harder to bear than the afflictions of Job.

Also the indifference to observation, that the inner Force of man can silently study with no other means than what was naturally revealed to him, makes it extremely difficult for a man to maintain an assumption of superior quality over another in his own image. It is noticeable by even a child that a person who will acknowledge the superiority of another on demand, will divide his time between serving his master and seeking a servant himself, to command. It must be pagan ethics, for it is certainly not the spirit of Christianity.

The etymologist is also a diligent worker in the service of his satanic majesty's service for the importance of distorting words and the grammatical construction of sentences to give it the appearance of a fact, that the origin of language had a remote beginning in accord with pagan mythology. It makes it appear true that man is born a dependent creature, which sentiment had kept philosophers in a panic, both ancient and modern. When grammar depends upon exceptions more than the rule, it is no credit to the English language. The words "subject" and "object" are very conveniently defined to make it proper for a subject to feel obligated to its surroundings for the privilege of

serving an object in command. The king was not included in either subject or object. When these words were made relative to something of substance, it would follow that a king was neither something or substance, leaving the inference that he was supernatural or nothing at all. It merely shows the absurdity of a State claiming authority in imitation of a King in a nation that to be consistent should change the word subject according to its prerogative definition to that of sovereign to be in accord with the American (declaration of purpose). It would relieve the American etymologist from having any more sins to answer for. The greed for power to command is just as great in one form of government as another, which is equally true of the man trained to the obedience of monarchical rules. The voice of the babe is therefore the only language pure enough to teach reforms.

The relation of two persons one to the other, both being subject to a possible third, will show the difficulty of the modern etymologist in trying to preserve the purpose of words against the danger of their becoming so classical that common people will know less from a literal standpoint in proportion as they know more of the ambiguity of words with their multitude of synonyms and variety of definitions. Are two persons both subject and object to each other, according as one is superior or inferior to the other? If it is the privilege of man to take advantage of human weakness, the pretention of doing it as a purpose of assistance is too unreasonable, when the greater effort is directed toward the confounding of understanding by the support of text books and literature written for an opposite purpose. No person should be condemned for

his external appearance, but when he insists upon acting unreasonably he should be observed by his acts rather than from his external appearance. Why do we have a government or educational institutions? It is a poor apology for the increasing social disorder to ask such a question when education and government is a mere political system to protect exclusive privileges. It is misleading to those who are trained to believe that literal acquirements will enable a person to obtain greater luxury with a less expediture of energy, but the end does not justify the means, for happiness and moral conduct are more conspicuous among those who are called the laboring class than those who are provided with material goods in both wealth and culture. It is a question of immediate importance to consider whether a person does not pay dearer for the necessary transgression, to obtain a living at the expense of others' labor, than those who are from necessity also, obliged to earn their living? It is too transparent for rational reason to even consider, whether abstract education is conducted with a view to render assistance to the laborer. It could readily be tested, however, by demanding an accounting from political stewardship to determine whether the cost of education adds or detracts from its common benefit, what is claimed for it. Also the balance of eternal Force could be found on the side of the concrete or natural education, against the abstract or political side.

CHAPTER XXIV.

VAGUE TERMS.

THE consciousness that something exists if no more than the name, it certainly remains a fact that the word "something" exists. If it can be demonstrated by scientific analysis that an atom of matter can be divided to an invisible state, and still continue to be divided infinitely until the atom becomes so small that it becomes Force by each atom apparently passes through each other, we still have the word "something" for the Force of thought to rest upon in its infinite flight at the command of "something" to transcend the visible and even imagine at least the ability of thought to command the earth to follow. While companion thoughts are equally believing they are conducting the earth in an opposite direction. It is a comfort to realize that empirical self has "something," if only the "word" by which faith and conscious experience establishes a personality, that no other personality can deny the something without admitting their own personality to be nothing.

It is certainly less vague than to follow Spencer who classes himself among the "thinkers" who can analyze and determine everything to be unknowable nothingness, while he uses the word "vulgar" to designate a personality that can walk while lacking the faculty of thinking. This ability to use words to prove what a

person wants to know, and then pronounces it unknowable to others; it would be charity at least to apply the unknowable to the "vulgar" as he undoubtedly referred to a personality in his own image and called it "vulgar." Thus it would appear remarkable that he could analyze the inner man of an object, that merely reflected an external observation, and pass judgment on the object as "vulgar" while objects he could see and feel by his own sentient faculties become unknowable by the science of logic so profound that none but himself could dispute his conclusions. The "vulgar" at least, were they privileged to think out loud, would be as able to demonstrate an inner thought and become transformed into a subject, while the accuser who could judge a man he had previously consigned to silence, would be marvelously transformed into an object. It would appear that it was possible to read enough pagan literature so that a man could become unknown to himself.

It is a comfort to realize that words are "something," but as a means of distributing a correspondence of understanding they are very misleading; and from their synthetic possibilities, they can be used to give the appearance that the Truth itself was more dependent upon its extrinsic worth than its own intrinsic finality. The ability to express thoughts by any method of language is at least more moral than an obvious purpose of the distortion of literal words to keep the human race in a state of war, for the purpose of proving or continually trying to prove that the subject is dependent upon its object. The ancient subject was the chattel slave, the property of its external object. It is difficult from the ambiguity of words to persuade a

victim that he has just as clear a title to being the object of a subject as the object has to claim a supervision over the subject.

If it was a fact that the object of abstract education is to really enlighten the subject, the economy of literal words would be the most definite means to such an end. It appears to be a matter of indifference after a person is taught to believe he is educated, whether the silent masses can think or not. Spencer's reflections on the "vulgar" has more to do with society than his effort to divide atoms into invisible parts to justify the visible injustice of man ever seeking a proof that some men are superior enough to command the obedience of others.

It is no consolation to a man after he is born to be taught what he was before, and then frightened with pagan mythology on one side and modern philosophy on the other, proving "beyond dispute" as both sides claim; whatever cannot be disputed is the only proof that the sentiment of truth exists at all. So many people continuing to be saved from the dire threatenings of those who came before and also go before, that it is more mysterious than to prove that matter is not a solid substance.

To follow the same line of logic that philosophers merely prove to be false, why not analyze things from the so-called "vulgar" hypothesis? Howe succeeded in making a sewing machine when he exchanged ends for the eye of the needle, therefore if the so-called superior end of society are obliged to distort words to make their theories hang together until words again are able to tear the theory apart, it must be that philosophers have been far too persistent in trying to con-

serve the wrong end of humanity. So far as words go we know what we were before we were born, and also what we are liable to be or not to be after so-called death. That literal words are figuratively the eye of abstract society, every attempt to even suggest that the illiterate end of humanity might possibly know more in their silence than the abstract end did with their ability to make all the literary noise. It seems absurd at first thought, but speculations from the "vulgar" end of humanity could show no worse failure than the abstract end, since letters were able to record their own advent.

The effort of Darwin, Spencer and Drummond, with multitudes of minor lights, have all tried to make the pyramid of humanity figuratively stand on its apex. which is a scientific impossibility if the force of Nature is to be recognized as a party to the scheme. Literal words have been exclusively used in the discussions of doctrines, therefore any respect for such portion of humanity that have no literal means of expression are excluded from discussion. By reason of the character of doctrine as an instructor, it necessarily implies something to be instructed rather than to be instructive. Even God is excluded from doctrine in His privilege to continue revealing knowledge and the ability to think direct to the individual born. Because literal words can dispute the direct revelation, it appears unworthy of notice in the great mass of literature to recognize anything that is not presented in some literal form, yet words dispute words, and scholars dispute scholars, but neither words or scholars were ever able to dispute God's revelation direct to the individual being from the lowest degree of animal life to the highest degree of human existence.

Is it worth while to dispute the Truth for the purpose of protecting the principle of doctrine that has never produced anything but discussion, disputes, rebuttals and rejoinders? To allege that a notion must be literally established before it was worthy of notice by the learned in the interest of society, would, if it became a fact, be the quickest method of destroying society, but the activity of Nature will not permit of such an occurrence, for after the literally learned destroy themselves trying to find out how it happened, there would doubtless be something in the image of God to inhabit the earth. To ignore experience as being knowledge directly revealed will not affect the child or men of low degree as much as those who vainly strive to protect their greed by instituting new doctrines when experience was founded upon a rock that no word or distortion of words can disprove. That the representatives of thoughts can control the thoughts of those they represent is impossible, and continually being proved by the vague construction of terms at the behest of political greed. The way to prevent it, is not to formulate a doctrine to stop it, but for the individual who comprehends the situation to commence at once to stop it; the example will spread faster than precepts will protect doctrines. It is only those who are trained or broken to follow indirect knowledge at the exclusion of the direct, that have any use for doctrines. It is the reason why philosophers dispute themselves, because they try to find the truth or pretend to, with words that are false to their object. Multitudes of vague terms are used that are meaningless, and would not be used except for the purpose to protect the prerogatives of doctrines which are often

more profitable than the traffic in material goods. For instance, there was never but one language for the entire human race, and that is directly revealed at birth, a concrete language common to all. By the distortion of words, literal methods of representing thought are also called language when its proper name would be a literal dialect. Written language can be instructive and deceptive both, but the Natural language is as indestructible as Nature itself. It is a trifle, but it is of great importance to protect the prerogatives of the past which greed will fight for to the death. It is a principle that cannot be conquered by literal words or vague terms. The words subject and object are used to make understanding as difficult as possible, which has been previously alluded to. It would shock the world like the reforms of the 15th century when the "new learning" took hold of people who were not too busy grinding the poor. The only protection the child has got other than its parents, is the school teacher with moral courage enough to teach without relying upon pagan prerogatives that school books and libraries are flooded with. Good books, like anything good, need no recommendation other than what they reveal, for vague terms will condemn themselves to anyone interested to study the situation.

Who has authority outside of books derived from the pagans to proclaim that a child is a subject depending upon an object? Are children obliged to be taught in this advanced age that they are slaves because Greek literature was especially prepared to teach submission to the literally learned as pleasing to the numerous gods, that they also used to fool the common people with? The fact is, children are not born dependent

upon predecessors, which every person with ability enough to assert their experience by making some sign or other, knows it to be a fact.

The relation of words to concrete principles betrays the vagueness of terms which are always abstracts of experience. It makes the word education a myth in comparison to the concrete principle of education.

The misunderstanding of the relation of terms to facts, is the opportunity of the learned man to take advantage of the credulous; moral conviction, however, derived from the inner school house of experience, would not justify even a literally learned man in taking advantage of another or practically betraying the other's confidence; for confidence is equivalent to a trust and faith in God. For that reason a learned man who would manipulate literal terms to distort a concrete principle, is self-convicting of a purpose to appropriate an advantage from whoever he could induce to have confidence in him. To claim that it is impossible for one person to teach another would appear absurd, but no more so than to be obliged to resort to the use of vague terms to dispute it. A strict analysis of this proposition according to Spencer's rules would be of more benefit to civilization than to learn that matter was never solid. It would also show that words were an impossibility as a means of finding the truth, the very reason that doctrinal evolution is but the abstract of natural evolution of which all living creatures are co-partners.

Because one person can exist comfortably in a small circle would account for the apparent convictions that the precedents of long-established customs are to be accepted by reason of their age. If it were so, reason

itself would be a myth. It is as much a personal privilege for one to neglect the development of possibilities within. Therefore, to be misled by the mere ambiguity of words is to neglect the real cardinal principle of education. The standard definition of the word education is a better proof of vague terms than any analysis of what is "lead forth" for to lead implies something to lead, and also a purpose for leading it. The main feature is that something exists within the object that is either forcibly to be led or from inward willingness to be led. It would be confusing to point to the varied synonyms, for any person interested could readily study them at their pleasure.

Now if experience and observation are any criterion—animals of every degree are extremely notional about being led, either bodily or intellectually. The moral feature of its being better or worse will be considered in following chapters, for the subject matter in hand is the relation of concrete principles to vague terms. It must be observed that inner principles have a universal location that has baffled philosophers, astrologers and magicians of old, as well as modern scientists. To be concise, there is something within a person that is rebellious, and positively refuses to be led in the absence of an attractive bait. As one form of "leading forth" becomes obsolete by reason of subjects refusing to be led by objects, other forms are substituted, for civilization has not yet outgrown the ancient myth that everything must necessarily be led by something. The vagueness of present terms derived from the roots of mythology are so misleading that people who appear to be anxious to do what is right, will continue to believe they must be led by the precepts of

predecessors. This principle appeals more directly to individual experience than any specific doctrine, which, analyzed as such, would be found to be a series of followers led by one person as the reputed originator of the doctrine. Christian precepts would be as mythical as its pagan predecessor, only for the fact that its very essence is freedom, which pagan tools to demonstrate a principle of freedom will continue to obstruct rather than construct. Education, therefore, is a divine principle that abstract words are mere pitfalls in comparison. It adds nothing to the inner man, even by the etymology of the term which is to "lead forth." It condemns itself in the effort to give the appearance that an object can lead a subject, just as impossible as for literal education to transcend experience.

CHAPTER XXV.

CLASSICAL SOCIETY.

THE classical is simply an over-wrought imagination. It is remarkable that it is always subjective and never objective which makes it the very essence of empiricism. Now the fact that experience is the entire stock of intellectual goods that is strictly personal property, it makes it interesting to study the school-house of oneself from which all the knowledge that is possible is obtainable. Classical society depends upon mythology as a base, after which its continuance is only possible to such a degree as followers can be at-

tracted to the system. Only from disregard of the cardinal principle of experience can the myth of classical society be maintained. It is dependent upon human weakness or imaginary expectation, both of which form the pitfall that humanity must accept one of two alternatives; whether he will follow myth and worship pagan prerogatives, which is the external or material reward, a mere continuance of imaginary expectations that have to be cultivated by greater ones in proportion as they prove to be myths.

Imagination is only the modern name for myth. Experience cannot be transcended a fraction, which is neither a doctrine or affirmation. It is the truth which the individual only can determine by accepting the lesser attraction which is the inner promptings of oneself. Chasing imagination makes a brilliant parade, but it is a stern chase, never catching anything but disappointment. The fact that classical society presents only the external side (the mythical side) it is just as impossible to determine the inner side of misery or sterile ignorance, as to determine the thoughts of a child who eagerly watches its predecessors as they pass in review. The only reasonable method by which activity can contend with sterile passiveness is for Spirit or Force to have some substance to act upon, for it must be plainly realized that the most perfect light would be lonely without darkness for a comparison. That the ancients understood this principle was evident by their extravagant reliance upon myth to conquer their opponents, and frighten their subjects. It also gave rise to a class system, the motive for which could be comprehended by a child. In comparison with modern knowledge it would appear reasonable from the empirical view of humanity, that no imagination could

be conceived of sufficient magnitude to prove there was any more knowledge in the world now than in any previous period. This statement would call for an explanation that terminology could continue to dispute, but to accept the word Knowledge as identical with the word Force, it would be absurd to try to prove that knowledge had increased any more than substance. Civilization, however, is a principle that moves forward more or less in proportion to obstructions, for the fact that it moves forward against the effort of man to destroy each other. is reasonable proof that man, controlled by greed and the support of doctrines to defend it, is more obstructive than constructive. The credit for growth is falsely claimed by man even as an instrument of progress, so long as he insists in clinging to pagan prerogatives to protect an external parade. To explain what the word civilization signifies is to go no further than to say: It is a result of the distribution of knowledge permitting a greater multiplicity of things previously known to be concentrated. It is entirely due to Force—God. No fraction of it is due to man as an “instrumentality.” To nature, as God, all is duly considered as an instrument, which figuratively is the series of various objects, man in his corporate existence included, in common with leaves, grass, flowers, or the terminal fruit. In the inner schoolhouse presided over by the same concrete Force that includes Nature, man as a corporal being is no more than a blade of grass, and only by his self-sufficiency by which he is able to elect himself to a vicarious attitude, by the aid also of the common privilege of imagination—the faculty of thought—also common to every living thing with natural knowledge enough to flee from danger. Without the mythical inventions of literal

tools (letters) in connection with the etymology of the pagans, no tenable ground could exist at the present day for classical society to rest upon. It will continue just as long as subjects can be attracted by objects in mythical terminology that a subject is "under" something which is declared to be an object; thus it is predicted that the weakest creatures are forever dependent upon the stronger, an imagination that every schoolhouse of the inner man knows to be a myth. Theologians, philosophers and scientists, have all failed to prove this most important feature of life, that a subject is dependent upon an object, simply because it is not true.

More proof is the only excuse a person can make for not believing his own experience; it makes education and discussion as endless as time and space. Imagination furnishes the means to an endless end, and to escape from ones own folly is never accomplished by commanding another to do what one will not exemplify himself. The whole principle is involved in the relation of a subject to an object; as one understands this idea he understands it all. To continue to maintain that a subject is dependent upon an object is absurd and only possible by reason of the ability of one to persuade another to sacrifice his own natural intuition in exchange for the tuition of another. A false assertion, however, will never make an immoral act moral; and no principle to justify "indulgences" was ever invented more wicked than to teach that a subject was dependent upon its object for Knowledge. The force of logic will not sustain a hypothesis to an end desired, simply because it is desired; for instance:

"Up" and "down" signify a principle of substance, if in motion, as moving in opposite directions, therefore a

subject either animate or inanimate is substance; its object is also substance. If a babe or stone fall by the Force of gravity it comes in contact with an object either animate or inanimate. It never falls up, thus it is extremely figurative to locate a subject under an object, for the apparent purpose of claiming a pre-eminence of an object over a subject.

It has been proved by ancients and moderns both, what there is no necessity to refute, that a child depends upon a contact with some object for its consciousness; experience also endorses the idea, but that one conscious being can elect himself as an object of supervision over another with whom he comes in contact by simply calling the other a subject, is the point, that experience often the result of such contact emphatically denies.

Neither the subject or object has any control over the Force of gravity and when two persons come in contact with each other from either a fall or otherwise, the impossibility of determining the object or the subject by any method of proof would be to determine which substance was first to come in contact with the other. Multitudes of circumstances could not change the concrete fact, the importance of which is, there is no natural or moral grounds for one person or group of persons claiming authority over another, by reason of classifying themselves as an object toward which the subject is in duty bound to believe his knowledge depends. Words in no wise change a concrete principle; for that reason to dispute the definition of the word knowledge, would be a mere discussion of etymology which has nothing to do with the something within the man, that knows when his corporal person comes in contact with a contemporary equally endowed within, which is also true when the ob-

ject is a stone. It proves that the object or the entire surroundings of an empirical subject has no moral right to claim credit, or demand money, or service, for pretending to instill into another knowledge of which the other is in possession free of cost, either in money or service. If it were not true the contact of two stones would cause each to scream with pain at the moment of contact. The effort to get beyond the fact of a concrete principle, stimulates activity derived from the fountain that would destroy itself, except for the direct revelations that every living thing has a clear title to. The etymologist, the biologist or psychologist, is confined to the analysis of the attributes of Force, but to deprive the commonest creature of its unsolicited title to what it knows within, is as impossible as to make a stone breathe.

The continued effort to construct with Greek tools from which they themselves only wrought their own ruin, is an exhibition of vanity that even children have the means within to combat.

The scholarly learned to be such and not recognize the difference between classical society and Christian society, cannot hide his lack of moral courage from himself permitting that he is able to hide it from his external observers. Spencer and also other eminent philosophers withhold the most important feature of personality either from modesty or fear, or possibly from the synthesis of both principles. They all stop at a point of compromising their own personal interests; it suggests the thought, of the difficulty of being solicitous for the well being of others, while self interests cannot be successfully hidden from the observation of an object which mysteriously transforms itself into a subject by asking of a teacher why he fails to practice what he preaches. It appears

to escape the notice of reformers who feel obliged to cling to classical society that the natural man and even the child is much quicker to notice an omission of practice than to digest the most profound precepts. This advantage will be held by natural man, and the babe for the preservation of the human race, and if classical society neglects to observe the signs of the times, it will be such society that will suffer more in proportion as they depend upon myth, and superficial appearances. How history can be twisted into any other conclusion, it would be well for the sincere learned to study. The mistakes of the past are too conspicuous to be entirely ignored. They were not all the fault of the babe for not refusing to be born, and natural man who know enough to flee from the adventurers, who would betray their confidence as soon as it was established.

It is idle to ignore an appeal for a recognition of the natural rights of the so-called "low type" of humanity on the ground of their inability to perceive objects who claim the right of their own assumption. The "low type" are better protected by Force common to all, which could also be termed natural Force, or Nature itself, than classical society which have always existed in a state of fear reflecting their immoral anxiety for the "low type" of humanity who are nearer God in proportion to their natural protection. To ask why not remain in an aboriginal state rather than accept a more civilized state would be absurd for a person claiming to be classical. Nature will not permit humanity to remain passive any more than it consults the permission of a person to be born. Therefore with any group of persons claiming to be superior with no other foundation for such claim than the possession of a greater

degree of knowledge, both immediate and mediate, the disorder of society is more their own fault than the "low type," equally God's creatures, too ignorant in extreme cases to know themselves they are imposed upon. Besides if that is a justifiable reason, which classical literature teaches, it should also show a more moral condition of classical society which history and the present social disorder distinctly reveal.

Reform is admitted to be necessary by persons who are as ignorant, or appear to be, as a child in its first desire to know how it all happened. When class literature will so completely intoxicate a person as to sincerely believe that a subject depends upon its object, it is not strange that they feel anxious for the rising generation. It is a mere pitfall for posterity to escape by the inner Force that has been disregarded by their predecessors. It follows, therefore, that any would-be reformer, who is so overcharged with pagan prerogatives as to feel himself to be a dependent upon an object, is more a subject for reform than any natural man that was ever born. Not to see this delicate point would be a reasonable excuse for neither studying or practicing it, but such persons should be kindly restrained or persuaded from digging their own pitfalls deeper for others to fall into.

A learned man who is able to postulate a hypothesis should have at least ability enough to study a fact, and observe the Christian relation between a subject and object. It is not expected that a child or illiterate person could readily be taught such a relation, but what a child can be taught is to have confidence in its object to such an extent as to never be able to think for itself beyond the narrow limits proscribed by its object. There

is a provision, however, that the Scriptures record which is figuratively very simple, the mere willingness to be born again, for a Christian will never wear pagan clothes gracefully. To the contrary also the inner beauty of an honest man will shine forth externally even in greater beauty than Greek art ever imagined.

It does not follow that the mere knowledge of classical literature is of itself immoral. It is in the visionary imagination of external beauty that gave to mythology a brilliancy that hides the reality of life from view. Can anyone be so ignorant as to believe that pagan literature, such as was permitted by the State to see the light of day, was written for the purpose of reforming humanity? What it was written for was an attempt to prove that imagination (treated as a special inspiration) that mythical gods bestowed upon a favored few. The very tone of classical literature betrays its purpose. The naming it "classical" is further evidence of its untenable character consistent with Christian democracy.

A literature called "classical democracy" would be as ridiculous at the present day as for the ancients to have believed, or willing to admit it, that God revealed himself to every living thing. If a person is so imbued with classical literature as to refuse to believe at the present time that the revelation of knowledge is direct to every thing that breathes, it is more to the loss of such a person than to one who knows better. It can be seen therefore if literal knowledge, or indirect knowledge is to continue to be maintained, it will only be possible from mythical imagination derived from the heathens. The heathens built their feathery eloquence upon the simple natural fact that a thought (imagery of the intellectual faculty acted upon by Force identical with God) always

precedes an act. It gave the appearance that imagination could transcend experience, and the fact that it is not only taught in public schools, but doubtless believed by a good many, is no reason why it should be believed or even acknowledged by people who know better. The mere eminence of a man who claims it, will not make a false principle true, even if he can persuade a multitude to follow him. Just as rapidly as people have courage enough to think for themselves, they will also discover they can imagine better things than classical literature can teach them. Because man by the Force of necessity is obliged to "fall" that he may know he was born for a purpose, it is no reason present greed should learn pagan methods by which pits could be dug so deep that the possibility of a child rising in knowledge would be remote, in proportion to the ability of classical society "breaking the wills" of their own offspring.

The same ethical principle of which the pagans tried to justify their inhuman conduct toward the defenceless of their own likeness, is very noticeable in modern writings. That this is an inheritance from the pagans is too obvious to need verification. It is only a step removed from cannibalism. If evolution writers can hide their ostentation from their own conscience, it could only be since moral obligations had fled from their thoughts. To take advantage of the defenceless multitude by the mere noise of pagan prerogatives, and by organization seek to prevent a common opportunity to universal humanity, carries conviction with the effort to justify such unchristian conduct. If the "survival of the fittest" justifies a continuance of classical society, what accident was it that destroyed the nationality of Egypt, than the Israelites who become so important as to destroy them-

selves in striving to be the "survival of the fittest," by trying to slaughter their entire surroundings. After which the Greeks who introduced the recording of man's folly on a grand scale, then the "noble" Roman, who tried to survive by embracing Christianity, to say nothing of the Turks who took a hand at the "survival of the fittest"? Yet the present state of Christianity more than holds its own against classical pretensions. It may be the pitfall from which the fittest may rise, if history is any evidence. Nature, only one of the numerous names that have been assigned to God, is no respecter of personal classification, having also a remarkable faculty of recuperating the waste of humanity in trying to settle the continued controversy over the question of who are the fittest to survive. The babe insists upon being a factor in the discussion even if the wisdom of its predecessors insists upon calling him a dependent.

CHAPTER XXVI.

THE PETITION OF THE BABE.

THE fountain from which human language flows is from the new-born babe. No man is pure enough to controvert the fact that the origin of language is within the babe, revealed to it by a Force that were it suspended for a single instant the earth would burst into fragments. Science has determined the relation of matter and Force to be so important to the continuity of life that no one can afford to defy the Power that everything in common depends upon.

The first tears of the babe are a rebellion against being born amidst such surroundings of wickedness. He is only reconciled by the sweet nourishment that gradually convinces him he was born for a purpose. To fall from such a perfect communion with God can only be reconciled by its necessity. The parent at least could not be convinced but what every act from the first tear was a sign from which language can be interpreted; to rob a babe of the clear title to the origin of language could be attributed to no other cause than the greed of man to appropriate every circumstance in life to satisfy his selfish desire. It is only from the rebuke of the babe that civilization is possible.

The first definite sign that can be translated into "tongue" language is observed by moving a dim light

before the eyes of the babe. If it follows the light with a movement of its eyes the sign is as distinct as words: "I am." It also denotes that the babe is in possession within of a Spirit no less than God. It may be but a feeble spark, but it is no less God and the star of Bethlehem will forever set if the command of that feeble spark is not obeyed. It may appear to be a figurative translation, but when was any tongue or written language ever formulated that did not depend upon a figure of comparison? The evidence of the babe itself is better authority than any written language, however ancient. It can be disputed, but only in like manner to the dispute of the written Word. The wickedness of man by reason of his ostentation and political acquirements is wisely withheld from the conception of the babe. In its first advent upon earth its own fall is a blank and could it read its own future it would more naturally refuse the objective offerings on the terms that he shall acknowledge himself to be a dependent upon surroundings wholly dependent upon his advent.

If anti-empiricism can manufacture terms from literal characters to dispute the language of the babe—the voice of God—the same terms will dispute the written Word of God, for both circumstances are identical. The babe is a living witness. The Bible is a recorded witness of an event of an extension to the same beginning. Some of the greatest scholars have exploited their ability in trying to prove that the Bible is not the Word of God, but none have succeeded in proving that any other Force could have produced it.

What was ever a more miraculous event than the advent of a new-born babe? Christ exemplified it by living, preaching and sacrificing himself as "an atonement,"

which no written characters can better express. It is not necessary to dispute the political interpretation of the Scriptures, the babe can do that even before it "falls" from its perfect correspondence with the eternal Force, by which means every thing is compelled to fall before it can rise. Philosophers and scientists have ever failed to prove a more prominent first cause than a new-born babe. The motive appears in the interest of polity, or some method by which a man can satisfy his desire to be wicked and escape the punishment for it. If the future welfare of the child is a serious purpose of a reformer, he can never commence by proclaiming the dependence of the babe upon its predecessors. The political manipulation of written language can never disturb the original, that the babe exemplifies as a direct revelation, what the Bible records indirectly as a literal revelation. The petition of the babe is a command in the voice of God to be acknowledged as the origin of all things.

The babe's every act is language more definite than what any written language can ever attain. "Why must I fall from Paradise?" "Can it be disputed in view of the recorded events of individual man as an integral part of every nation or collective organization under the sun, and to hide their ostentation by searching for an excuse for their own wickedness when the innocent babe is assailed as a responsible being and rebuked in tongue language for permitting itself to fall from paradise. While man has continually failed to establish any rules of logic by which they could agree with each other, it is no less noticeable that man tries to hide behind the inevitable necessity of a "fall," to justify wickedness by what is made to appear by political parlance as una-

voidable, by reason of the imperfection of man. The weakness of such an excuse can be exploited by a child at any time previous to its will being objectively broken by political chicanery, for only by the power of the will, which is forced to act in like manner to the primitive fall can the imperfection of man be overcome. Imperfection, therefore is not necessary except a person is willing to be imperfect. In the case of a child's will being broken in accord with pagan prerogatives, the responsibility rests upon the breaker rather than the broken, or true logic can be successfully replaced by the literal form that is politically established. Limited, however, to material things in accord with literal character, against the eternal Spiritual, that the babe represents and regardless of the wickedness of man in striving to break the child's will, "second advents" will continue to be repeated until the petition of the babe is respected. "Beginnings" will also repeat themselves in like manner to "advents" for no previous beginning is more important to man than his own empirical beginning.

Because a babe cannot prove to whom it is indebted for the privilege of breathing, is no reason why it should not be permitted to breathe. The babe, however, insists upon breathing, which act is a sign declaring itself to be original language that no written characters can compare, for the simple reason it never speaks in the first person. The most fastidious objector to the babe's petition is usually a person who considers it childish to refresh his own memory, or more often the case with person who were never parents themselves. The little spark of Force only a degree removed from its lesser protoplasm exercises its natural right of petition with such muscular strength, that its virtue appeals to the

sense of love previously bestowed upon its parent. A provision superior to state or political edict, as illustrated in the flight of Mary with the babe Jesus, from the domain of Herod's authority. The truth is not effected because a person can parade his superior muscular strength in comparison to the weakness of a babe. If strength was the truth, that is, if the babe had no other protection than that exhibited by its predecessors in the greed of nations, and individual selfishness in material acquirements, the babe would never live to walk.

It is only from a general view that the figurative petition of the babe would be studied, for the sense of love is not an abstract, and to persons who have been trained to acknowledge, and possibly to believe that language was revealed to the human race at some unknown period remote, it would be a mere waste of effort. People who believe in the necessity of breaking the child's will to compel it to acknowledge the authority of its predecessors, who have no love for the babe, reason in such small circles as to betray the fact that their own wills had been previously broken. Hence the petition of the babe is not directed to the natural reciprocity of love, but to literal authority that has been so manipulated by political design, as to make it appear that an object commands its subject. Without taking this error of terminology into account the babe's petition would be a blank, for it strictly relates to an appeal for the recognition of spiritual authority over the material, which is the limit of political ability to command. It involves the entire mass of pagan literature, and the political sagaciousness in keeping this literature prominent in so-called "free public schools" is worthy of the argument of the Phari-

see, in contending that the law of Moses transcended the direct revelation from God.

The petition of the babe is a continuous reproof against the modern Pharisee who continues to cling to pagan prerogatives in maintaining a vicarious attitude in exact imitation of the learned Pharisee. The political fog is woven so thick by pagan literature to obscure the luster of Christianity that the wonder is that it continues to exist potentially. The origin of language is the key to the situation that every babe is proclaiming until political chicanery succeeds in breaking its will. There is no question but what the force of Nature will outwit mere politics which it is constantly doing, but if abstract education is for the purpose of obstructing the force of Nature upon the ground, that the deeper the pit is dug for the babe to fall into the higher it will rise, modern educational systems have scarcely risen above the Hindoos. It would appear to be a trifle to consider the origin of language whether it was immediate or mediate, but when men of eminent learning overlook concrete language or become intoxicated with its abstracts, the cause of the present social disorder could be located without searching musty books for fear original principles will cease to be revealed to babes.

The jealousy of nations against each other reflects the individual on a larger scale, for the pretence of friendship only hides the concealed weapons, hence society which pretends to be the guardian of the weak and illiterate should observe how much less the "low type" of humanity need the assistance of a society, lacking in sufficient self-restraint to preserve itself from its own destruction. The expectation of gathering Christian fruit, from the cultivation of pagan shrubbery will con-

tinue as long as society persists in neglecting the petition of the babe. It is not prophets or prophecies, that will guarantee the future against the social debauchery of the present. History is sufficiently prophetic to whosoever will profit, and when a structure of imaginary wisdom tumbles it is the top that always suffers most. The tone of oratory that floods the earth is effective in sounding the alarm, but like the base drum in a band of music, it makes the most noise, but has nothing inside. Precepts will preserve a passive condition of things, but the babe is a party that insists upon activity, for the eternal Force of things is self-protective against the sterility of precedent seeking to map out the future which is only revealed to babes.

People cling to their own destruction by reason of a perverted sentiment that they are specifically destined to correct the necessity of a fall, before anyone could possibly rise. Such people would doubtless give no heed to the petition of a babe, or any advent of a miraculous character, that did not correspond with their pre-arranged system of reception. The babe only is pure enough to represent the image of God, and out of respect for those who feel obliged to think only what they were taught to think, the phraseology, that the babe only is pure enough to represent God, could be changed by saying the babe only, is pure enough to represent the perfection of God.

Whatever vicarious revelation, that literal signs record as being bestowed upon any specific man, from its own tears, the fact is proclaimed and every effort of adult man to assume a vicarious attitude in contempt for the petition of the babe will be compelled to meet that fact, as much so as the babe who is compelled to be born.

The Bible records the same fact when it is liberated from political and pagan interpretation.

The economy of education would be resisted by state and political power because the pagan influence is slow to yield to Christian freedom. It would, however, expose the pretension that men are born to protect the state, rather than the fact from a moral standpoint, that the state is permitted to exist for the welfare of the people. An intelligent public opinion cannot fail to insist upon an explanation from "servants of the public" why, if education is instituted for the purpose of making "good citizens" what reason could be shown that an economy of methods would not extend the privilege of being good to a greater number?

The civil government has yet to be inaugurated that will respect moral obligations. State interest in any form of religion has always been for the purpose of protecting the state, regardless of any moral standard. The state has always declared itself to be objective to a subject. The American form of government is an improvement over its predecessors in precepts, but sadly behind in practice, undoubtedly due to lack of experience from the necessity of experimenting with a new principle. As long as the pagan folly is imitated by a declared Republic, the same danger will have to be met that has proved so destructive to monarchy. It is hardly reasonable that a people can be taught subjection to a principle that is constantly betraying its own weakness. The State cannot teach its subjects the use of literal tools for the sole purpose of protecting the dictatorial character of a State, in accord with monarchial customs, that were only maintained with illiterate subjects. It is idle to insist upon teaching a child to discard its title to direct know-

ledge in exchange for the indirect, that the State declares to be necessary to preserve the freedom which it also claims to bestow upon its subjects. If the paradox was true it would be equally consistent to attempt to deprive children from receiving a literal education, as to continue trying to break their wills which were honestly bestowed upon them by their Creator. It would be difficult to determine the difference between frightening children to serve the dictatorial attitude of a State, or try to deprive them of their natural ability to discover the same fact under a different name.

The freedom of religion was reluctantly acknowledged by the constitution makers of America. It was a compromise, however, between recognizing the right of property in man, or the right to dictate his form of religion. Greed was outwitted once at least, for with the freedom of religion it was only a question of time when it destroyed the institution of property in man. Now the difference between religion and education is only what the State chooses to dictate. It is therefore just as much an attempt to compel the people to serve the dictatorial command of the State by a system of education, as the ancients tried to do by means of religion. If less severe the intent is the same, for the pretence of training children to become good citizens is an effort not only to transcend Nature, but the Creator as well, for by the State's dictation, principles can be changed by giving them different names, as God, Nature, and Force, identical except for the fiat of State authority to make them different.

One can refuse to listen to the appeal of intelligent reason, but the petition of the babe is the voice of God constantly appealing to the human race to shun the path of greed which always leads to destruction.

CHAPTER XXVII.

LAW AND ORDER.

IF a moral standard was as universally regular as the activity of Nature or the force of gravity, or what is embraced in the realm of Spirit, a civil law would have been as absurd as to throw a stone into the air and command it to drop to the ground. Thus a presumption that the regularity of Nature, the movements of planets, and the never-failing Force that attracts substances like falling of bodies to the ground are recognized by terminology as laws. This giving words such a variety of abstruse meanings makes it extremely difficult to distribute a comparison of thoughts of even a simple character, almost impossible. The economy of education once recognized, it would be obliged to sift the inconsistency of etymology before it could be even called economy.

A strict use of the word "law" is confined to material things. It was divorced from spiritual Force by Franklin, who did more to conciliate the opposition of bigotry to the complete federation of the Colonial States into a combined United States of America. It should never be lost sight of when the word law is considered. His immortal words were, "No authority will be recognized between the Almighty and the United States of America." This virtually consigned law to material things

and such civil forms of government as any people choose to inaugurate and defend. History bears witness that his prophetic words were not in vain. Because present conditions are not perfect does not detract from the original purpose of declaration, that all prerogatives were consigned to the junk heap by Franklin, but governments never rise above the moral standard of the people who compose it, for that reason declarations are only prospective, and the so-called law of God is not a law in the civil sense of the word, for if it were, greed would not be permitted to destroy itself, but to the contrary, it would never have been permitted at all. That the relation of law to duty, command or sanction, is not clearly understood because people are so educated in the ambiguity of words that the wonder is that they understand as much as they do. Evolution writers are concerned about the indifference of the common mass, whether they think or not, so long as their immediate desires are satisfied. It appears therefore, to be the ground principle of the doctrine of Evolution, to hold it to be a necessity for the "higher type" of intelligence to do the thinking for the "lower type." That doctrine would have found a ready market before the time of Socrates, and no doubt tickles the understanding of the greedy at the present day. The principle trouble is, it depends upon law which in turn depends upon the definition of the word law. Because civil law is only temporal, the greedy would like to believe it was a Divine law also by their own fiat. But unfortunately greed and law both are temporal conditions, subject to no protection from the eternal Force of things, which is uncomfortably demonstrated to the greedy in ways so numerous as not to leave material enough for discussion.

The one great point gained for the principle of independence, treated as a concrete principle as definite as the revelation of sense to the individual, was the complete annihilation of the sentiment previously held to by the entire civilized world. It was a complete exploding of the "Divine right of Kings." If only sentiment, in its far-reaching effect, encircled the earth. A true principle can neither be added to or anything taken from. Its denial only reacts upon the person denying it. It is precisely like experience which is also a principle impossible to deny without betraying ostentation, or what is worse, a public parade of ones own ignorance. Experience, therefore, is a principle more positive than law, for when the "Divine right of Kings" depended upon the ability of the literally learned to quibble with words, the principle was dead in fact, however lively it could continue to be as a mere theory. It practically consigned law to a condition of political decree, for while the "Higher Law" so termed remained the Higher principle, it was an uncoupling of a special revelation with political authority.

The momentum of bigotry is a slowing down process distinctly evident in the most orthodox holdings to prerogatives, for in the absence of civil law to enforce the teaching of vicarious privileges, specifically bestowed upon any man, religion becomes what Christ preached, which the primitive church tried to demonstrate, but having civil authority to contend against which also declared itself to be conducted by Divine interposition directly revealed. The truth of Christianity was all it had to rest upon, and the fact that it outlived its greatest opponent, the Roman Empire, demonstrates the fact, that experience always comes to stay. Otherwise Christianity

would have been smothered in its swaddling clothes, and the Roman Empire, instead of being dead, would have doubtless continued to the present time trying to subdue the entire earth.

It is due to emotion and a continued teaching of imagination to excite the expectation of youth, that material things must be acquired to gratify an ever increasing desire, until the body will not sustain any further imposition. Greed would not be greedy if it did not suggest methods of self-defence. It is unreasonable, therefore, after a person has completely embraced the principle of greed, to expect him to be interested in anything reasonable. Greed, emotion, and imagination, could be called the science of unreasonableness. It explains why the term, law is persistently maintained to embrace Spirit and Matter both, while in logic it would be impossible to demonstrate it.

Emotion develops into a degree of selfishness to a dangerous extent, for that reason it would be impossible to call the attention away from selfish convictions to demonstrate the futility of what to a selfish person is a vicarious privilege to command obedience, for an excessively selfish person (greedy) will show unmistakable signs externally against being subject, even to moral suasion. To maintain there is "a law of God" for the purpose of justifying a law of man is the point in view, and while one could feel charitable toward a strictly greedy person, knowing full well that no punishment could be ministered more severe than what greed bestows upon itself: Also the effort of diversified greed sympathizing with each other, does not mitigate the punishment that greed is compelled to submit to by the order of Nature rather than the "law of Nature" which establishes an

important distinction between law and order. These words "law" and "order" are only synthetical when misused for political effect, the words in their common use are as opposite as the North is from the South. Order is the force of God, while law is the limit of man's authority over each other. The futility of embracing Divine order by simply calling it the "law of God" has been shown, but the privilege to accept it or object to it presents another feature of the same principle.

No person can be compelled to think out loud, while it is possible to prevent from thinking at all. Thus a person in perfect silence can often arrive at better conclusions than one who is first frightened, and then persuaded to submit to whatever political interests dictate. After a man learns what it is to fall in infancy, it should be observed that falls become more difficult to overcome as a person develops in life. Thus a political pitfall usually grows deeper until it becomes a grave marking the place of defeat rather than one of victory. The inviolate privilege of silent thought is by virtue of Order rather than from a political law. There is no sight more pitiful than to observe a man who is compelled to sanction a law of political command with an excuse of expediency, often a necessity to preserve life. Surely the divine order of things will deal out punishment at some period, however remote, with less severity to the victim than the one who would defy moral retribution for a little material glory.

With a more simple etymology of words there would naturally follow an economy of education, which would only occur from the personal of the teacher, when useless terms would gradually disappear. For instance, the terms, law of God, law of Nature, law of gravity, etc.,

would disappear by reason of their application to the immutable order of the universe. The first objection to such a change of so common a custom, would imply an objection to the fundamental principle involved in the recognition of personal liberty that the American revolution wrested from the prerogatives of its predecessors. It would also involve ecclesiastical authority which could appeal to the credulity of the ignorant. But the motive would appear also as being more political than possessing any moral virtue. That greed will fight to protect what it claims to be its own, would in no sense disturb the moral principle involved. To maintain the term "law of God" to protect the Bible would be pretentious and political both, for if children must continually be crucified on the cross of greed to protect the mere etymology of words, there is a motive apparently more important than the teaching of Christianity, which has always been simple and more attractive to the illiterate than the literate. No better proof could be asked for than the present immoral attitude of the literally educated and the desperate effort of writers to maintain a superiority of man over man, which can only be abstracted from the Bible by the persistent clinging to pagan etymology. The simple sentence from the Bible, "The letter killeth, but the Spirit giveth life," means more for moral progress than all the classical literature that was ever written.

In order to maintain a political authority over Christianity a vicarious revelation in imitation of pagan mythology must be claimed. The spiritual character of the Bible will not sustain any such claim, for whatever its literal character is, or from whence, there is not a sentence which forbids an empirical reading, or any com-

mand depending upon a specific interpretation. It is not the present purpose to attempt to prove or disprove the Word of God. The empirical character of a man is not of his own choosing and whatever revelation his predecessors may have received it does not detract from the fact that God continues to reveal himself to the babe.

It is more to the point to observe that political effort continues to protect greed, the word being used to express an extravagant desire. For the same reason, institutions of learning professing to improve mankind continue to teach imagination which is not disguised in its purpose to excite a feeling of elevation. Whatever virtue there may be in such teaching its literal approval is not derived from the Bible, which is more devoted to good order than suggesting any methods of disorder. The stimulus derived from political activity will not slow down with radical abruptness; for that reason the economy of education could be studied with a view to the danger of imbibing a good thing to excess. A little water would save a man's life at an opportune moment while too much would drown him. It could be seen, therefore, that every step of progress depends upon education, the same as a razor will clean a man's face, and also cut his throat.

Political effort never ceases to effect by any means its own selfish end, which could be seen by a comparison of the words "religion" and "education." No one would object to calling religion educational while abstract education could be anything but religious. It is this feature that makes education a political convenience, in like manner as religion was formally considered necessary by which means a Nation could control its slaves. That

religion was recognized as a principle of freedom in the early days of the United States; although vigorously opposed by some of the most prominent politicians, it was finally incorporated in the Constitution. Attention was therefore directed to the control of education which was not included with religion. The fact that the cardinal principle was the same while the words were different, enabled astute politicians to avoid the spirit of the Constitution by appropriating the letter.

If anyone can explain why religion should be free, and education left to the control of politicians, who are not remarkable for religious attachments, they would have grounds for an investigation that would be more astonishing to the public than minor affairs conducted by political supervision. To leave this matter entirely to the order of God would not materially effect the continuance of civilization, but if such dependence can be relied upon, the instrumentality of politicians would be as unnecessary as the absence of any reform agitation. It would be a proposition equally as profound as to compare the relation of religion to education, to determine whether political law should supersede the Higher order of things. It is not difficult to determine what should be, but what is, cannot be so conveniently handled.

CHAPTER XXVIII.

NATURAL INTELLIGENCE.

IT is not the purpose here to even pretend to establish a judgment of infallibility; it is more strictly to the contrary. Whatever the word "intelligence" signifies, the important feature is to decide by one's own thoughts, whether empirical experience can be transcended by a principle of vicarious revelation giving the appearance of divine authority, for a man claiming to possess superior intelligence to transcend another. The fact that it can be accomplished by a greater degree of intelligence the same as a flame of fire is more difficult to contend against than a spark is no reason that it is a moral principle.

In kindness therefore, from a Christian spirit between man and man in the sight of God, has it ever been proved that natural intelligence is not the sum total of all that God ever revealed to man? Degrees of magnitude could not in reason add quality to any concrete principle. A collective force can crush a person of weak intelligence and also prevent such a person from ever comprehending the slight revelation that was bestowed upon him at birth. The point is, because collective force of every character has always been more or less controlled by political authority, does that detract a fraction from the moral principle universally revealed to humanity and literally termed "intelligence?"

After having imbued a conviction from the perception of some object, and also coming in contact with it, caus-

ing pain and possibly anger, it would be absurd to contend that the sense of feeling as a concrete principle had become added to what previously existed. The pain subsiding, it would be reasonable to conclude that a like cause would produce the same result, as often as a person chose to repeat the experiment, also it could be engrossed upon the memory or forgotten. In which ever way it was viewed, it would be unreasonable to contend that the natural sense of pain had been increased. A fire occurs and continues as long as fuel is within reach of the flame, but the element of fire neither loses or gains. A rock falls to the ground from a projecting ledge with great force, but the principle of gravitation would not be increased or diminished unless a person of an imaginary disposition chose to believe it, when the regular order of gravitation would not be disturbed in the least by the decision.

Mr. Spencer's method of reasoning to prove that intelligence grows, is entirely embraced in his effort to prove the superiority of man over man. In order to satisfy himself that he had proved it, he makes a rule that whatever cannot be proved false by the regular methods of destructive reasoning it would be proof that it was true. Therefore, if a "low type" of person with intelligence undeveloped, by his doctrine of evolution was pronounced dead by the regular method of deductive reasoning it would be extremely disrespectful for the "low type" person, although alive, to dispute it.

All discussions appear to be confined to a very small circle, which is to determine whether intelligent force has any more intrinsic quality than natural force, or the force of gravity. It can be proved without doubt that imagination and theory can be extended to circles of un-

limited dimensions, until a man could visit the moon during the intervals of wakefulness in a single night, but to obtain an audience to believe it, would be a more serious proposition.

What constitutes personality appears to be beyond the power of deductions and when two men try to prove the possibility of a vicarious altitude invested in any single individual, by flattering each other until both believe it, it does not detract in the least from the sacredness of a single personality, or the impossibility by any known method of deduction to determining a single thought revealed direct to another from a common Creator. For that reason it is strictly an empirical problem to believe or not believe that no addition of matter or Spirit had been added to the universe since consecutive "beginnings" first began, may the period be remote or near. No slave was ever chained who could be deprived of his sense of liberty, revealed to him direct by the same Force that all intelligence is revealed. Not to believe it is more loss to the person trying to nurse his own appetite to a vicarious altitude by the mere ability to distort words to serve his own selfish end, by frightening the weak, persuading the credulous, and ridiculing anyone who dared to oppose his ever-increasing appetite, until greed was mistaken for a still higher altitude, when it becomes the master of the human intelligence that was revealed to him at birth.

It is one thing to frighten a person to a condition of subjection, another to persuade him to admit his inferiority to a person in his own image, but it is impossible to compel another to be willing, when the will refuses to endorse the act. Intelligence can never be analyzed beyond the personal experience of the one attempting to do

it. To meet all the objections that could be made against a general principle does not effect the moral obligations of man to man. One abstract can be butted against another until the person who is the most fluent in the use of literal language would appear satisfied that he possessed superior intelligence, as a reason why he could silence his opponent. It is impossible for a person who clings to his original revelation of sense intelligence, to be deceived by mere literal acquirements, a narrow view that resolves itself into an extremely ostentatious attitude, which may be mistaken for morality, or a privilege to be greedy; a mere individual view of liberty controlled, however, by a cultivated appetite. Literal acquirements are no more intelligence than a suit of clothes is a man.

Everything that moves by the inner Force of which everything is provided that moves at all, is intelligent; even the most minute protoplasm could never grow to maturity without it. Besides so-called dormant or inanimate creatures are possessed with a touch of intelligence, or such would always remain dead. It is not the object understood that transmits natural intelligence, but rather the inner Force—intelligence itself, which is the power to understand. The babe falls, and coming in contact with some object, which it is conscious of because it cries. Its tears are the proof of intelligence, for dead matter does not cry out. Call it intelligence or the "breath of life," instinct, or whatever term that polity or the greed of man could suggest, the immutable fact is not changed whether a person believes it or not. In fact, it is the more readily discerned by a thoughtful person to observe another denying an immutable principle in the absence of which, the denial of its existence would be impossible.

Natural intelligence, natural order, natural religion, natural education, and the government of God, are all universal principles that no man can change or alter. Man's privilege to dispute it is balanced by the privilege of another to affirm it. The very word "freedom" would have been a useless character if no such condition were possible. Man can be trained to such a condition of personal conceit that he can discover faults in Nature and devote his entire literary ability during his life in trying to demonstrate that everything but himself is at fault. Pure charity, or the touch of love for a fellow being, could strive over a corpse with the purpose of restoring it to life again, with a better prospect of success than to restore a conceited person to a normal condition. The least opposition to his opinion would be resented as an infringement upon his personal liberty. Literal conceit will cling to literal morality, and the more ability one acquires in letters the more desperately he will cling to the end he cultivates. Because he cannot compel everyone to respect his opinions, he always attributes it to the fault of his surroundings. Doubtless he was early taught that he was a dependent upon external objects. A respect, therefore, for natural intelligence, or natural morality would be as repulsive as to respect a person who dares to meet his frown of disgust for anyone to advance an opposite opinion than his own.

The system of education with a political purpose of crippling the natural intelligence of youth, is only a modified form of compelling him to serve an end from which he is excluded. It is the same general principle that ancient slavery was founded upon. Hence after a person becomes sealed up within a circle of conceit and greed, nothing but the simplicity of natural morality will preserve humanity from such influence.

Natural good order will force itself upon the attention of unselfish reformers who possess moral courage enough to "render unto Caesar what belongs to Caesar, and unto God what belongs to God." The same political effort to control the present school system in opposition to natural morality has the same end in view with the pagan officials were seeking to their own destruction. The mere asserting that literal morality superseded the natural, will doubtless continue like chattel slavery, until the parents realize they must flee from it by the force of a moral nature revealed to everything that lives.

Natural morality is as much a part of human sense as the defensive organs of sight, hearing, etc. It is therefore absurd to claim that intelligence is an objective acquirement. Natural intelligence is the only principle by which education is possible. That it can be taken advantage of by the political eagerness of man for authority over his fellow image, is the reason why he is just as eager to control the state which is as dependent upon the support of the people composing it as the people are for food to sustain life. The greed of abnormal man would institute an etymology of words that would prove his right to usurp the authority of the entire earth. The only protection the multitude of humanity has got, is the courage of defence against a continual demand for more service and less return. The political official will prove to the expectant youth, that a superior education will gratify his desire for adulation which is generously bestowed upon a select few with a patronage of tenderness, for which children are particularly susceptible. The politician, however, could not be such without betraying a defence of his personal interest, by an extravagant action to hide it. The children are per-

sueded to believe that only for the paternal care of the state and the self-sacrificing politicians, are they prevented from turning into wild animals.

It is not to be wondered at that stately European scholars laugh at the extravagance of political America. The pretence of teaching liberty and servitude as companions is a form of slavery that is unique. It presents an incongruity, however, to teach a natural privilege to be reached by political control. Education is just as natural as intelligence, but just as dangerous as to attempt to enforce a specific religion when the end is disguised by political intrigue. To obstruct the natural order of things by forcing text books into the public schools to inflate the imagination before children are physically developed is a form of slavery that should be emancipated. It is doubtful if any ancient form of slavery was as cruel. If America can prevent natural freedom from continuing on according to the natural order of things, by enforcing a specific liberty, disguised as liberty proper, revealed to everything that moves, it is equally as despotic as any state that ever existed; and also ceased to exist on the same lines that greed is trying to rule America.

No nation ever attempted such a wholesale sacrifice of children to gain a mere political end. The recognition of natural intelligence was the fundamental principle of the growth of America. Political greed will not listen to any compromise or concession and it is the sacred duty of school teachers to counteract the teaching of extravagant expectations, for the wrecks of disappointment are already scattered over the entire nation. An entire people of a nation are being trained to believe that mere artificial attainment entitles the possessor to live upon the

labor of others. It is the most elaborate pitfall that was ever dug for a nation of people to fall into. Some teachers are fully alive to the present situation, but it is only in their individual action that they can counteract the combination of political greed in collusion with institutions claiming to be religious, for a single purpose, however, of flooding the public schools with pagan literature.

No nation can exist on literature, department stores and divorce courts. The product of the earth will not appear at the command of either state or political authority. No slave was ever born that could be compelled to submit to a master without a conflict with natural intelligence.

CHAPTER XXIX.

PERSONAL LIBERTY.

THE will is potentially strong in the inner man. The knowledge of its power is a matter of experience. It is self-revealing, but a transitive act, if governed by caution from such faculties as fear, love, and courage. Personal liberty has always been a natural privilege as much so as the will and the wont. The great significance of the will, however, is the fact that it has baffled all philosophers, theologians, and scientists to analyze this simple faculty of human organism. Hypnotism is the nearest approach, but strength of will baffles even that mysterious power. That a stronger will, which is only a

material faculty acted upon by the Spirit can perform such a feat, is the best possible evidence of the sovereign character of the will.

Ancient philosophers gave evidence of a recognition of the personality of the will, and also perpetuity of personal liberty, but all writers in the past were subject to state censor, their writings, therefore, are more remarkable for trying to make truth or hide it. This effort to adjust science and philosophy to the policy of state, gave natural truth the appearance of being subordinate to the artificial or literal authority dictated by the sovereign power of the state, it having no more natural sovereignty except in degree than an individual person.

If the word knowledge can be distorted for a convenience of discussion some word should be coined that would express the most important event in human existence. Sense, experience, cognition and conception are some of its numerous synonyms, yet to be true it must be a concrete fact from which no abstract could be deduced, for experience is as personal as the will. The effort to deprive the individual unit of his title to a direct revelation has caused more intellectual exercise than was ever wasted in seeking the truth. The Bible even bears its share of the distortion of facts. Because it is admitted that conception depends upon the perception of an external object, a new comer on earth is immediately claimed to be a dependent upon his more previous fellowmen. To maintain this theory, ideal thought must be held to be superior to the actual fact revealed to a babe, when it comes in contact with an object from which circumstance some ancient politician declared it to be a sin to realize a personal presence with one's self for the first time.

It is not for the lack of knowledge that children are compelled to suffer, but rather for lack of attention from their predecessors, who lack the courage to admit what they know to be a fact themselves.

It can be claimed by those who are chained to prerogatives by reason of their timidity, that instruction and teaching imparts knowledge, but it is not the kind of knowledge that is revealed to a child when it comes in contact with an external object. Instruction can be good or evil, but when an instructor presumes to teach prerogatives of which he has no knowledge himself, it is not instruction as a virtue, but more properly polity.

Writers are pretty generally agreed that empirical independence is a delusion, that is, it is a "settled" conviction that individual man is a dependent creature. Independence therefore, that was the glory of America immediately after the war with England, was a mere dream so far as personal liberty was concerned. Allowing for the moment that the scholastic ability of the world forms a peerage of such strength that none can enter it without subscribing to rules despotic as any king ever assumed. If empirical independence is a myth, is it any more so than the claim of united scholarship to an exclusive property in letters, strictly subject to rules tacitly agreed upon to protect an authority of state over any inferior pretension to a common property in knowledge? When any desired end can be established by literal words and "settled" by the entire fraternity, or those who have acquired "good repute" which must be assented to by the remainder or excommunicated from the country, it is pertinent to observe that a delusion in regard to personal liberty is equally as tenable as one reached by a scholar of good repute, when a conclusion

must be abandoned simply because another scholar had transcended him in reputation proving the previous end to be false, only to be repeated by another who becomes more proficient in the game of words.

To the strictly independent person, no less than personal liberty, it is of no material consequence whether he is adjudged dependent or not, so long as he retains natural courage enough to maintain an unsolicited birth-right. The contentions over this problem, as a mere sentiment, have led to more serious wars than any other. Since the first social state was first organized for mutual protection, official importance has developed to marvelous proportions until to be an individual one must be a King over something. After all the wars and violent discussions over the problem, has not personal liberty been a fact all the time? The greater problem is to determine whether political greed can continue to make the people believe they are dependents, which must necessarily include the scholastic to prove that material things can transcend the spiritual.

It is not so much the concern of so-called "inferiors" for as a whole they are free from the responsibilities of their superiors, and no external ostentation can entirely hide the punishment within. Thus we have arrived at two principles of personality that cannot be shaken off: one of which is responsibility, and the other that no one can be compelled to suffer the pain he has individually earned, while he tries to convince another that liberty is a myth. It is much less consequence to the subject than to the scholar who dares not or will not correct his own mistakes.

When personal liberty ceases to be a fact, the last man will have passed from the face of the earth. Civilization

is entirely due to the natural adjustment of the vagaries of man who would neglect his opportunity for enjoying the bounties of the earth in ever seeking some one he could convince was inferior to himself. Nations, doctrines, and all institutions of an ethical character are each trying to convince the other of their own vicarious appointment, to overcome the evil which their own efforts represent. One's own natural desires, cultivated to a condition of greed, will cause a person to overlook the regularity of natural order, while he continues to insist that the earth is gone to pieces because he feels that his surroundings are depriving him of personal liberty. Yet personal liberty is proved by the continual effort of collective force to condemn a principle that would destroy even themselves.

Man is compelled to breathe without his consent, and immediately his personal liberty is established for he cannot be compelled to live; which becomes a conflict between desire and willingness to make the effort. If he shifts the responsibility of his existence upon others who are contending with each other for the privilege, he must obey his master, or he will be thrown upon his personal resources, the principle of which is his desire; if that is not strong enough to incite the necessary activity to obtain food, his career comes to an end. There could be no activity without conflict and the effort of man to organize a force to deprive the individual of his personal liberty is mere idle employment.

The right to assert a vicarious attitude to even persuade a person to follow the doctrine set forth is balanced by the organization of a counter doctrine. It demonstrates a privilege equally as vicarious to maintain an individual independence. It is the principle here

considered rather than the expediency, which is not involved in the moral right of a strict personal liberty. The point is, the state or collective organization is the product of the spiritual liberty individually revealed at birth. The effort of a state to control its own foundation, is only possible by some coercive method in like manner to the master who had to overcome the will of the slave before he was of any service at all. The appetite again was the medium of appeal to conquer the slave, but the question remains, is it morally right to deprive a person of his spiritual liberty revealed to him at birth?

There is no evidence but what natural man is just as willing to be educated and Christianized as he was to be born, but when greed makes merchandise of a principle as free as air, the only safe position is a strict independence, for no collective force was ever strong enough to force an unwilling service. That this principle is proverbial since time was first recorded, it is perfectly idle for any person to seek a justification for the sentiment of vicarious superiority of one person over another. Is the title to such assumption prior to that revealed to the babe? Christ never preached such doctrine and the spirit of the entire Bible from cover to cover defends personal liberty against the greed of collective force. It would be mere folly to discuss the Bible with a person who lives in so small a circle, as to defend abstract doctrines, against the personal liberty of embracing the spiritual character of the Bible as a whole. The church militant is a political institution in comparison to the church of God so radically catholic that a person can join it without asking permis-

sion or recognizing any other person than the within of one's self. The coercive power of political doctrines, or political presumption of any character are prompted by commercial profit, or natural desire often inflated to a condition of greed.

Christianity is the very essence of personal liberty that political doctrines have assailed ever since it was founded, while the chattel slave was held in bondage by political doctrines, and after the slave freed himself, political doctrines claimed to be his liberator. When did a collective organization ever yield anything of which it got a hold? It was the fugitive slave individually that defied the entire political power of America. He was no longer profitable to greed unless he could be either forced to serve or starve. The sectional contest in the United States was confined to contract labor in the North, against the slave labor at the South. Philanthropy was a mere agitating factor; political greed was divided and the free laborers at the North of the common order, would harbor the fugitives until they were safely landed on English soil. The legislatures of the North were compelled by public opinion to pass a personal liberty bill in opposition to Federal law. It was, therefore, the effect of moral courage rather than any political effort, that recognized what the Declaration of Independence and the Bible had previously recorded, that every living thing is free just as soon as it has courage enough to take it, like the fugitive slave. Not to demand it of a Legislature, because it was his by right of birth.

If a person would study the reason of things attentively as between man and man, as existing in

perfect equity, conclusion of moral benefit could be reached with feelings of satisfaction and happiness, far greater than any feeling of superiority in the mere degree of possession, for it has been the purpose to show that material things only are expected by personal volition. The realm of God kindly considered as Knowledge or Force, is the motive power in common to all. It casts no reflection upon others who believe the definition of words can only be established by scholars, who appear to hold to ancient customs to attribute one man's advantage over another as special revelation. No account being taken of the simple fact that a person in possession of a mere volume of Force could accomplish more than one endowed with less. Also to accept the apparent fact that literal instruments (letters) can be equally used for evil purposes as for good, it certainly holds the equality of all that constitutes a man on the same footing regardless of the distortion of words and the rendering of literal authorities to give to himself a vicarious attitude in a nation that has grown great upon the Christian principle of freedom. A usurped form of government should be obeyed; for to obey in the interest of law and order with the privilege of public opinion to express itself peacefully, is a great advance over the past.

Political supremacy and greedy monopolists are digging their own graves. The effort to manipulate educational systems and sacrifice children to serve political greed is scarcely less fiendish than it was to sell children after taking them from their parents by state authority. The State can only exist by virtue of its surroundings, or personal support; other-

wise it would be like a hole in the ground that could not be located after the dirt surrounding it was reduced to a common level. To live in constant fear of public opinion is not worth what it costs, and experience will be more difficult to hide than the pretence of trying to educate children to become good citizens, when there is no evidence that God ever revealed special privileges to politicians. The State may be sentimentally considered to be the creature of political greed which occupies the inner circle, but the outer circle will always command the food supply.

It is a significant proof of Personal Liberty that the direct revelation of God can be defied by literal acquirements, when a person can claim the indirect method of transmitting revelation can transend the direct. It is also apparent that a person can claim an apotheosis attitude for himself and others. Also to claim that a coterie of politicians can usurp the authority of state and defy the vote of the people, the right of petition, the courts, or any one who whispers a word against political greed. It can in behalf of personal liberty declare itself to be the court of last resort, when public opinion cannot be smothered by political satellites. Education and religion relating to the same principle can be separated for the purpose of evading the Federal Constitution on technical grounds, for a corrupt political system in imitation of the Ancients must control either religion or education; either will effect the same purpose to prevent as far as possible the people thinking for themselves. The worship of greed being of vital importance to political ambition, pagan literature is forced upon the

public schools to the exclusion of the Bible, because religion was declared to be free by the founders of American independence. Idolatry, therefore, is the only system of ethics that political astuteness can depend upon to perpetuate their authority, for fear God will discontinue revealing personal liberty to babes.

Personal liberty, however, is a far-reaching principle, and the individual teaching having a respect for moral rectitude, can discreetly counteract the influence of pagan literature and do much for the advancement of Christian principles, which are more simple of comprehension than pagan ethics, because whatever is natural and moral is always simple. It is apparent, therefore, that personal liberty is two-edged, represented on one edge the blindness of greed, when completely established by the common privilege of education. It can reject direct revelation by committing suicide, it can deceive the innocent, betray the confidence of the credulous, it can demand service without compensation, it can compel poor parents to pay taxes to force their children to be educated in pagan literature, both of which wealthy parents are not compelled to do. It can ridicule voters for not electing better men for office. But one thing only, personal liberty cannot accomplish, that is, to escape the consequence of one's own personal act.

CHAPTER XXX.

DIRECT REVELATION.

THERE is no circumstance in human life of such vital importance to the natural privilege of education as consciousness. It is prerequisite to recognize the distinctness between Spirit and substance, and to be tentatively exact, substance can be analyzed while Spirit refuses to be weighed or measured. The fastidious, however, can find words to prove whatever end they seek. When the economy of education is considered to be of common interest, the unqualified truth as a fundamental principle should be recognized regardless of doctrines or polity. Experience is, therefore, a revealed fact of an empirical character, to dispute which would equally admit it. Intuition should be admitted without objection, or tuition even would have no subject; and a predicate without a subject would be too absurd to consider.

Theories, therefore, should be discussed as such, quite distinct from facts. The relations of society have nothing to do with revelation or its Spiritual importance to the individual person. Society being recognized as an ultimate end, for which education or tuition is equally proper, the direct revelation should at least be respected, when it can be so readily proved that it cannot be taught by man to man, which every one's experience will prove. It being

the fundamental principle of every reasonable thought, and for that matter unreasonable ones also, besides the very source of knowledge and intellect, it should be at once observed that personal relation with God was distinctly established independent of external influences. The particular method by which direct revelation is bestowed, is of no importance compared with the impossibility, so far as revelation reveals of transmitting actual experience from one person to another.

That personal thought is a sacred communion with the Spirit revealed, should at least be considered, allowing that other circumstances were given greater consideration. It does not detract in the least from any other personal revelation, of whatever character or degree; it is the direct feature that constitutes the all-important fact. Whatever doctrine or belief one may be trained to profess no one can be forced to repel a direct revelation, in fact a direct Divine command that one is always compelled to obey. After revelation becomes a fact the only personal privilege is to refuse to live, by not recognizing the command of any surrounding object. It may reflect a stubborn condition to die rather than recognize command in one's own image. It merely suggests the immortal words of Patrick Henry: "Give me liberty or give me death."

It is often remarked by psychologists that a babe does not know anything until it is taught by some object, but what institution, collectively or individual, can teach the babe as much as God reveals to it direct?

It is not immediately important to consider social

duties in connection with direct revelation, it is proper to recognize the most mysterious phenomena in human life in its absolute distinctiveness. Polity has no connection with natural regularity. Even admitting that ideal thought can conceive a purpose of polity in a direct revelation, it must be also admitted to be imagination in opposition to a revealed fact, for a comparison of revelation is only possible by signs of comparison, which disclose a reasonable conclusion that the sense of understanding is an intrinsic principle. The greater or less degree does not signify quality, neither does the faculty of imagination permit of the intrusion upon the sacredness of a direct revelation. It can only be imagined after the revelation of consciousness and never before. Conditions imagined can be affirmed or denied equally, but after a subject comes in contact with an object, the direct revelation cannot be denied, even by the assumption of imagination that experience can be transcended by an abstract derived from a concrete, so absolutely intrinsic as direct revelation. Its simplicity could only be objected to except in defence of some doctrine or polity, which would have to be imagined to transcend the very omnipotence of God.

The ability to distort words to protect or encourage the organizing of a support of some doctrine or polity, is an abstract from concrete knowledge directly revealed to the individual of whatever character in possession of a motor capable of moving itself. To contend even that an abstract from a concrete principle can be cultivated or trained to become superior to the whole from which it is derived, would be necessary to prove before the ability to transcend

experience could be tenable as a logical conclusion that every living thing that moves, grows, or is acted upon by Force, performs its respective actions regardless of the source or from whence the motive power. It is this unknown Force that men have pretended to have had specifically revealed, common to all ages, that the mere sentiment of superiority of one man over another is based upon. To what extent it may be believed depends upon customers who can be forced, trained, or persuaded to believe it.

It is of no consequence to an individual what another believes, unless he seeks an advantage in repelling an aggression, or acting aggressively. It is the moral sense directly revealed by the first fall that is involved; if it is disregarded the responsibility will be as directly enforced as the revelation that made the act possible. To shift the responsibility, or try to, upon one's surroundings, might be an external success, but an internal failure, as definite as to deny a direct revelation.

It being admitted or rejected as the case may be, the exclusive communion with Spirit is so strictly empirical as to defy any proof to the contrary. To reject it is irreverent and immoral; to admit it is to discover more definitely the full force of a direct revelation, and its relation to material things. The impossibility of teaching spiritual communion is the point to be observed, which experience alone can determine. It is as impossible for one to teach it to another as to attempt to teach the sense of sight, taste, or hearing. Thus it could be seen, that it is not the object tasted that teaches the taste, but instead it is the Force directly revealed to the organ of

taste, otherwise if it is the object that can teach the sense of taste, two lumps of sugar should be able to teach to each their sweetness. It only concerns doctrines and collective organizations dependent upon greed and theories, to maintain the polity of material reward for what is mistaken on the surface of things for moral rectitude, which only hides the fire of retribution within.

A person who is led away from direct revelation, the only method by which a communion of spirit is possible, is no more responsible for attractive influences than an animal who follows his natural desires. Whether he can be adjudged so by the polity of doctrines or civil law, would only stir up the contest between the defenders of materialism, deducted from the pagans, and also incorporated into Christian ethics as a political measure to give color to the pretended right of one man to command another; supported by the dogma of a specific revelation, a pagan idea, which was forced upon Christianity by civil authority. It is not the purpose here to deny or affirm the doctrinal tenets of Christianity, for there are so many that they are fully competent to preserve or destroy themselves, according to the magnitude of their following.

It is the moral obligation of the individual to recognize the direct revelation, regardless of the collective organization he chooses to embrace, for material protection. It has always depended upon moral courage to defend the human race against the rapacity of political greed, since letters have recorded human events.

The proof of a direct revelation is in the fact rather

than derived from doctrinal controversy. Literal writings record the fact as exemplified by Christ, and when did the Truth ever need doctrinal support to prove it to be true? Has the Truth ever failed to protect itself? What has the story of Christianity got to do with concrete principle involved? A belief in the letter of Christianity is what nations have been fighting over since the 15th century. The "new learning" developed the fact that no one nation could monopolize Christianity, and no abstract church could appropriate to itself the pecuniary profit exclusively, which the "dark ages" had demonstrated. This is not a theological discussion, however, it has to do with direct revelation and the simple faith that Christ preached. Collective bodies with an honest motive have always improved society, but a strict holding to doctrinal importance is more political than philanthropic, for that reason the attributing to Christ a specific inspiration that he did not claim, was more for the exclusive benefit of political bodies than to advance the principle of Christianity. The distortion of words and violent discussion of doctrinal tenets which the laity are compelled to listen to in silence, is more political than religious.

Whether it could be objected to or not on doctrinal ground, it will always remain an empirical privilege to compare the direct revelation that Christ boldly exemplified, with what experience is constantly teaching to each and every individual on the face of the earth. To obstruct education was formerly a political measure, upon the supposition that the masses were dangerous to society, unless they could be compelled to feel inferior. The early holdings are sup-

plemented at the present time with the same object in view, to maintain a class division of humanity. If it were not true, the distortion of words, and the extravagant terminology to protect the exclusive few in their claim to a divine privilege to maintain an esoteric specialty, would not be worth the labor it costs.

It is significant that Christ recognized empiricism and also collective bodies, upon the simple declaration of faith in God, there being no stipulation of a political character, other than its exclusive material character. No logical grounds exist for any exclusive privilege to a political rendering of the Bible, it rests upon a simple faith in God, and a strict privacy of personality, that is, that God was always present to the individual. If this observation is not a sufficient proof of a direct revelation to each and all, none can escape the alternative of a political motive, in thus denying to others what they freely claim to be in possession of themselves.

It would be folly to expect a person to do his own thinking after being taught to believe that it was a privilege to be attached to a "superior" person, who had acquired a higher order than one could obtain by direct revelation. It is made to appear by the theory of a supernatural motion, that Nature, including experience, is transcended by the superiority of literal intelligence over the natural, the polity involved is naturally beyond the comprehension of a person previously taught to accept the belief that knowledge is objective, rather than subjective; and conceived by direct revelation. It is like a manufacturer of crutches contending that a man could walk

better with artificial legs, and for that reason his natural legs should be broken. Direct revelation disproves the notion of a supernatural, whenever the will remains natural or unbroken. That this fact can be determined by an individual experience exposes the fallacy of "natural law" (which has been explained as not being a law at all) or anything natural being transcended by the will of man.

That the very essence of Christianity has always been the recognition of individual experience, in opposition to political greed, it would be a poor dependence for obtaining the truth, when direct revelation so emphatically refutes it, not to notice the distortion of words to verify a supernatural notion. If a person can be trained to have faith in political greed against the simple faith that Christ taught, such a person could readily believe in the notion of a supernatural, while he would fail to see the relative character of words to facts by defining the word Nature as a material substance, when experience conceives it to be Force entirely embraced in the realm of God. Whatever was revealed to Christ pertains to Him and whatever pertains to political greed is to greed awarded. The worship of material things exclusively, a spiritual miracle, would be as necessary as birth previous to being conscious of anything. To dispute the power of God would be a perjury after a declaration of faith. If Force resists every analytic effort to discover a presiding genius, it is extremely egotistic to pretend to explain its possibilities when unexpected events are being revealed to personal conception that were previously claimed to be impossible.

If individual revelation can be proved to be a source

of civilization, which is not the present purpose to dispute, an economy of method in teaching it would be more consistent than to continue building extravagant methods for proving that material things could transcend the Spiritual. If the proposition is false it could be more readily exposed by a short method, than to exist upon a long one, which would practically admit the proposition was truer than the method to expose it. Whatever institution, either collective or individual, claiming a purpose to benefit humanity, while continuing to extend the distance by which the benefit could be reached, proves a disguised purpose, but exposes the institution to be a fraud. Since Goliath, man has succeeded in intoxicating his brain with an inflated imagination that one man can become superior to another. It is a material proposition instituted for material gain, a new form of idolatry with the same end in view that pagans failed to reach. It is not pretended that man is materially equal, but without the motor power—Spirit—how much would material superiority amount to? David proved that problem to Goliath, before the Greeks commenced to scratch their brains into a condition of vitality. The evolutionists try to prove a superiority of man over man by the science of analogy, yet the gulf between Nature and Art is just as impassable as when Goliath defied it, and the Greeks failed to make gods enough to bridge the gulf. Now evolution and political greed have combined to educate the human race to a condition of intellectual immortality and charge the expense to the "vulgar" and "low type" of humanity until they also become as visionary as their "superiors," who proclaim a pur-

pose to materialize spirits and compel them to serve political greed, that ideal righteousness may prevail over the real, that is directly revealed to every babe that is born.

Direct revelation is not dependent upon doctrines or politics, because it is the truth. Indirect revelation is exchangeable by literal conveyance which multiplies the principle without increasing its intrinsic quality. Man cannot institute any system to teach or restrain revelation, it is experience which also refuses to be taught by the command of an object over a subject. Education, so called, is an abstract; when the word is used to express tuition, as such, it can never supersede the natural which is directly revealed, being strictly limited to material influence. When it can be seen by one's own light that direct revelation insures a Spiritual equity in common to all from birth to death, the field of political vagaries will be narrowed in exact proportion to one's courage to protect their own light from being blown out, that political greed may profit by furnishing a light from artificial reflection.

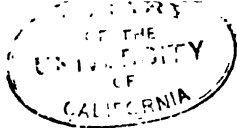
Education, evolution and growth are a natural unfolding of a direct influence that man is ever trying to control to prevent the common people from seeing by their own light. The present system of education is a lottery which inflames the desire for dollars, and the encouragement that a prize is at the option of any one willing to sacrifice the best half of their lives in building ideal pictures of the future, only to discover that the reality was confined to the picture, and the expected prize was a blank. The contest between Nature and Art rages with greater

fierceness as an attractive pit for youth to fall into, except for the direct revelation that protects the race from utter destruction. The evolution educator claims an evolution doctrine pictured in detail from the model of Nature, claiming evolution to be his own work, and exhibits it with ostentatious pride, declaring it to be a proof of the supernatural which his own egotism could be cultivated to believe, until Nature in her beneficent charity for all, embraces the illusion within her eminent domain, with pity for his not observing that evolution was her own.

When did man ever build or teach higher than the imitation of Nature. In color, architect, and construction, man never reached her equal—the school-house free to all. Yet man would still continue to cultivate pagan idolatry to satisfy his natural desire to progress until becoming intoxicated with greed, he would declare by political decree to be the dictator of Nature, and consign whatever he could frighten, into a state of obedience. To worship greed, and Christian simplicity both is a psychological impossibility. Institutions are just as combative as individuals against the order of Nature. A man could as well claim to order the details of his own birth as to pretend to order the Force of revelation which is the Spiritual birth and also termed experience. Every day is a new experience and every moment is a direct revelation, and also a miracle. It is the truth and also superhuman from which the word “supernatural” is counterfeited to give logical effect to the political claim of a superiority in man over man. The “fall” literally explained was a political scheme of the pagans to justify chattel slavery which was con-

tinued by the Roman Empire which is credited as embracing Christianity. History is at fault, however, for it was Christianity that embraced the Empire, to the destruction of its greed and pomp. Christianity is a state apart from political control. Its Spiritual character, in recognizing a common humanity, makes it a field of exclusion against any political scheme to profit by mere muscular strength over the defenceless weak.

Christianity being a conception of direct revelation, makes it as exclusive of any abstract system of education as it is of any political scheme. Any one can see the simplicity of Christianity who has not been compelled or persuaded to blow their own light out. It has always been considered dangerous to political greed to recognize the Spiritual character of the Bible, but if it was studied with attention, it could be readily seen that it was more dangerous to obstruct Christianity than to recognize it. While it cannot be taught for the reason it is directly revealed, the failure to recognize the principle as superceding any system of education that polity ever devised, it will be more destructive to the so-called educated, than those who are solely dependent upon natural education. Education proper on lines of economy would the more quickly show how futile it was to defy the direct revelation, in the effort to substitute material greed.



CHAPTER XXXI.

THEORY VERSUS TRUTH.

THEORY, speculation, civil government, and literal authority are transitory terms derived from art or the constructive faculties of man. Contrariwise, and theory is parallel to that between experience and consciousness, are in their concrete character immutable facts. The difference, therefore, between truth and theory is parallel to that between experience and the effort to transmit the actual brain impression in such a manner as to be understood by another—language pure and simple. Letters and figures were first used to oppress the masses of humanity and the teaching of them, education so-called, has been a state polity to the present day. The defence of this institution is wholly confined to theory, which is the ground principle of literal education, technically termed speculative philosophy. Literal authority depends upon a theoretic affirmation that experience cannot be compelled to confirm. Hence the effort to control the will of a child is a state polity; the declared purpose to make the man a good citizen, is dwarfed by the real purpose of so destroying his constructive ability as to make him subservient to state policy, controlled by social exclusiveness, and dominant commercial interests, which in turn is controlled by greed.

Man can establish systems of educations and teach theories that in some cases destroy the natural mentality of the child, but truth and experience is not to be trifled with, and even the child can often discern between the virtue of experience and the design of polity. There is no period in one's life when moral probity is more conspicuous than in childhood. The pretence of protecting the child from abuse, by the destruction of its natural faculties, is the worst form of slavery that the greed of man ever invented.

It must be recognized that knowledge and truth are only possible by virtue of experience. Education of any character would be impossible if the first principle of revelation was not recognized as the direct source of knowledge and truth. State polity in seeking to control the plastic mind of youth, is a relic of Greek sophistry. The innocent child appears helpless to defend itself against the greed of commerce and political intrigue. It is only by the direct revelation from God to the individual person that the child ever knows its duty toward others. Because one can be misled is the best proof that personality is a sacred institution. Intuitive action depends upon contact with some external object; if the object is a modern Herod, the directing power of God inspired by the love of the parent, is the only protection the child has got against the greed of state-craft, which the present educational system is mainly directed to promote. The proof of it is only possible by experience, a principle that no literal method was ever invented capable of teaching.

The distinction between truth and theory carefully studied would expose the sophistry of state-craft,

and its strict dependence upon theory against sense-truth, or experience, always objected to by the disciples of the State. Organization of every character is a tentative experiment, but has a State or any collective society a moral right to control the will of its individual composition? An affirmative declaration will not establish a fact; and the transitory character of collective humanity is a better proof of its immoral conduct than any literal or oral affirmation.

The effort to make a "literal truth" the equivalent of a sense-truth has engaged the intellectual thought in all ages, and for one single purpose, that is, to prove the individual dependence upon state supremacy. If continuity and the regular order of Nature are evidence of the truth, empiricism has been a better example than any system of government that man has tried to perpetuate. It is not for the lack of knowledge, why people appear ignorant, but rather to the unwillingness of the multitude to admit what they do know. Besides what appears to be a paradox is often the mere elasticity of terms that really exposes the polity of many rather than having any effect upon the truth. For instance:

A theory as such may be true, yet as a fact it is false. From an empirical standpoint the faculty of what is termed "will" is just as much a negative as an affirmative power. Now when submission is the problem involved, an unwillingness to submit presents the highest type of natural morality, and the fact that the will is a direct revelation from God to the individual, gives to personality a free title to the most sacred institution ever established on earth. Institutions established by the government of God, do not depend upon

theories which represent the vagaries of man who continues to vainly try to rule every thing in sight. This difference represents the distinction between a spiritual government and a civil government.

The child shows more wisdom in its illiterate state than all the theories that man ever concocted, for it is too innocent to know anything about dissembling and what it does know is sacred truth. Its relation to society is what theories are concerned about, while the babe sleeps in happy ignorance of its own importance. In the first place theories declare that knowledge is derived from the predecessors of the child, a falsehood that pervades the entire literature of the known world. Next, that the origin of language was at some remote period, is equally as false as the theory concerning knowledge. What has the child itself got to say about the situation, for it is surely a party to the controversy? The babe cannot speak in literal terms; for that reason the evidence it does present is a personal presence, unbiased by theory or political intrigue. It is a revelation and miracle both, that settle all the disputed points over previous revelations and miraculous conceptions, that the ambiguity of words ever proclaimed. It is a personality independent of its predecessors representing, "in the beginning," in actuality, more perfect than any literal paraphrase that was ever uttered. The state, society, and the entire multitude of its predecessors can assert to their own destruction, by striving to perpetuate the vagary that the babe is a ward of society, and dependent upon the will of its predecessors, whose title to existence was of the same character, and the sacredness of the power to will or wont

is the direct communion of Spirit, that constitutes personality; and the only real protection society has against its continual effort at self destruction. The child in its weakness would be smothered at birth, by the greed of society, except for the love inspired in the parent. Critics, and objectors, who are chained to their own crystalized theories, would attempt to prove the child's dependence upon indirect knowledge by the distortion of words asserting the dependence of the child upon its parents. The child does not appear upon the scene of human greed at its own request. Would it of its own volition seek a state of dependency by exchanging one of independence? State and society, historically noted for its corruption, represent a pitfall for the child, that accounts for the necessity of contact with material substance before a conscious revelation is possible. This is a truism that has no relation to ideal imagination, for it is only known by experience.

The person who will deny the clear title of the babe to its empirical personality, betrays a dishonest purpose, unless his mental faculties have been crippled by theoretic training, when he is as irresponsible for his acts as if he were dead. To define death in defiance of the theoretic effort to destroy the will of a child, it is a separation of spirit from the entire group of material organs, as effectual as to uncouple a train of cars from their motive power.

It is only the dishonest man that knows how to protect his greed, that science or philosophy can appeal to, for the sincere man who accepts the controlling influence of theory, practically a complete surrender of personal will power, is too dead to compre-

hend either science or philosophy. The critic has a remarkable fondness for displaying his mental ability in demanding proof, or a thorough accounting for natural phenomena. The personal presence of the child, and the ostentatious presence of the critic, should satisfy the most critical student of biology. The child's own testimony refutes even the demand for proof, or any necessity to account for its existence. What better evidence could be demanded than the presence of the babe? Besides how can a critic demand proof of another for that of which his own presence is evidence?

Whatever the truth may be, it is not dependent upon theory or speculative philosophy. It is a self-asserting principle, and if any period of personal existence can exhibit a more truthful state than that of the infant child, it has yet to appear,—a very narrow objection to what theory is pleased to call empiricism. It expresses a fear that government and society would be in danger if a natural truism should be recognized against the vicarious authority of literal theory. It is simply a bold stand of man in opposition to his Creator, besides an absolute denial of his own experience.

It is the corrupt state of society that makes the necessity for a government. It taxes the intellectual faculties of all persons who are more interested in promoting greed than social reform. That society is self-destructive would be a better problem for theory to speculate upon than to expend so much energy in striving to break the will power of the child; the very faculty that gives to humanity its superiority of progress.

If the young babe could speak in artificial words it could say: "I am in truth a creature of God, teach me truly the intricacies of art in the spirit of love and I will remain true." To its parents the child could say: "Teach me evil and I could become as wicked as my predecessors, but teach me morally, and I in return will teach you morality, for only truth can teach truth, there being no literal theory pure enough to teach it." No person in the presence of himself—the presence of God—can deny the representative character of truth and godliness in the babe without admitting his own wickedness. Theory can proclaim that no person is perfect, but can it prove that the child is imperfect because it is ignorant of the theories of its predecessors?

The etymologist has a perpetual task to find the origin of language when he neglects to observe that the babe proclaims it vociferously at every birth. If theory is more important than the truth, the corruptive character of state authority and the greed of society would destroy the child at birth. In the phraseology of theory it could be affirmed that law and order could not exist in the absence of government, but at this point theory and truth part company; for truth is founded upon natural government—the government of God—while theory is founded upon artificial government protected by political duplicity. How to reform this corrupt state of things is to acknowledge the empirical wisdom of the child, and also the fact that it is the only personality perfect enough to be classed as reformer. Again, society is more dependent upon the child than the child is upon society,—theory on the side of society and truth on the side of the child.

CHAPTER XXXII.

PERSONAL CONSISTENCY.

THE relation between responsibility and authority is very significant whenever any collective group is considered. That a product of any preconceived notion can by a succession of products ever reach a point by which the principle of transmission may be reversed until the notion supersedes itself, must be admitted to justify an external authority over an inner sense, which has never been proved to be other than individual. A conscientious educator willing to lay aside any political prejudice and examine facts strictly confined to experience, will have to delve deep into science and theology to justify an external authority over an internal priority that pre-exists in another. The mere defining of literal words to make an impossibility possible, will not hide the polity involved. Hence it must be recognized that education is progressive. If it is a mere passive principle to conserve political ends, it would be illogical and unreasonable to claim for any system of education that its aim was active and progressive.

If the object of education is more to preserve what is termed "free institutions" it must include the science of government, which always involves a policy of some character. Now if subjects or citizens of a nation must be taught that all their personal privi-

leges are derived from the State or some society, toward which they are always to remain subservient, the principle of responsibility is extremely vague. For any nation to claim authority over its integral parts, of which every part presents a responsibility, cannot be justly considered without involving moral obligations. Therefore if a nation holds it to be a moral duty to obey the command of a state, to accept whatever system of education or religion its political representatives declare, it follows that religion and education both must be enforced by civil authority.

Since Christ first taught personal liberty, the relation between Spiritual authority and political authority has been ventilated in literature and upon a multitude of battlefields, yet the relation is still far from harmonious. Collective bodies are only a multiplicity of strength, of a material character, while moral responsibility remains strictly empirical.

The enmity of nations in contrast with the amity of Christianity furnish such an example of the need of simplicity in matters of education, that none could wear the title of scholarship gracefully, who would advocate the teaching of a single human being to become a mere reservoir of indirect knowledge. Any person who would close his eyes and ears to the records of history and then witness the present social disorder, without feeling any responsibility, becomes a living example himself of the present extravagant system of education in a nation proclaimed to be free.

Is it possible for a person to defy the natural order of the universe and continue to be a reasonable human being? Because it is possible to train one person to perform like a machine would it be conclusive

that an entire nation of people could be improved by discarding the natural, and don the artificial exclusively? If it is the privilege of one, it is no less that of another. There is responsibility somewhere for this wholesale defiance of direct revelation, for which the indirect is to be substituted in exchange. It could be accounted for if Nature could be proved to be so imperfect that its imitations are destined to transcend the model. An artificial reason would compare favorably with the wooden gods of the pagans; it would not be acceptable, however, to a child before its natural faculties had been crushed by visions of future expectations. It would make little difference what intoxicates the brain so far as the effect upon the person intoxicated. It would be no disrespect to the principle of education for it is as natural as sunlight, but some human responsibility exists for the multitude of human wrecks, with no lack of literal ability, sadly in need however, of material stability. It would appear that animals have more respect for their direct instinct than man has for his so-called intelligence. Natural conditions considered as equal, it points directly to abstract education as being responsible for the situation. An intoxicated person, from whatever cause, could not be appealed to until he became restored to a normal condition. If the cause was an intellectual delirium, it would be scarcely possible that any persuasive effort would avail. It is not an effort at sarcasm, it is too serious a matter and excites pity rather than being an occasion for wit.

A personal responsibility for such a misdirection of the common privilege of education, rests with

those who for political reasons remain silent and thus admit their lack of moral courage. From the natural order of things no people can exist upon expectations, even if an entire nation could be educated to believe it possible. There is no beauty more beautiful than moral integrity, unadorned even by literal art. No other attraction will hide the inner sense of consistency which is strictly individual. If the will can be broken and crushed the victim is not responsible, and if rational intelligence was bestowed upon the human, in distinction from the animal, it remains to be accounted for if greater privileges were rendered to man to enable the strong the better to prey upon the weak.

There is no period in the world's history when the weak races were not more dependent upon natural resources than so-called literal knowledge. Literature portrays the products of natural phenomena which are established as supreme authority; and by the physical strength of a state or any collective body, a declared status is made and solemnly termed "law," which is taught to children and the defenceless, to be a divine command. The direct precept of the "divine right of Kings" has been theoretically abandoned, but the convenience of terminology finds other words to effect the same purpose. In practice the same principle is being taught to youth, and called education. It is the worst form of slavery that the human race ever had to contend against, for it cripples the mental faculties beyond recovery. Men who are honored as modern lights of educational methods, recommend that every moment of childhood should be utilized, while the brain is plastic, and able to be filled with

precept, for fear the child would become unmanageable if it should chance to discover in future years that it was born free.

The "supernatural," so termed, is only another form of expressing the "divine rights of Kings" and King Greed, the modern ruler, can be just as diplomatic as any ancient king. Now there is no such condition as a "supernatural" except what is derived from the elasticity of words to make it appear so. The proof is as simple as the principle of Christianity, to any one having thinking faculties enough left, since being broken to the modern system of education. The touch of Spirit with material things is strictly an individual event, which is just as applicable to a leaf, flower, or blade of grass, as to a human person. It is not necessary for any one to believe it, but to disbelieve it, by declaration, would be a denial of one's own experience. If it was a mere theory expressed in literal words, it could be disputed by the same literal process in proportion to the mental ability to distort words. But a truth is not a theory, neither is experience or any sense directly bestowed upon individual man. To classify the union of Spirit and matter, by calling the result a human being, and then embraced it in the category of what is termed Nature, reveals the importance of maintaining a theory of a supernatural or something claimed to be unknowable.

It is this neglect in modern education that suggests the polity of disguising such an important feature as that which relates to a so-called "supernatural." It introduces the greatest complexity of words to explain its consistency. The general spirit of the Bible does not justify the assumption, without

treating the book as a dependent upon interpretations of some collective organization. It would exclude an individual interpretation, or any purpose of reading it other than the merest formality. It is equally true in the interpretation of Nature. If an individual is forbidden to believe his own experience, by some external authority, that threatens immediate vengeance or future distraction, the political necessity of maintaining a theory of the "supernatural" supplies a motive. If any objection could be offered to the treatment of education and religion collectively, a careful study of history would be the best recourse for such an objector rather than criticising the personality of another, who could not be forced to the same conclusion.

The ability to distort words and then call it knowledge of education to accomplish a particular end, illustrates the effort to delegate the within spirit, which constitutes the personality of every person, to some mystical spirit of a higher order externally located. Thus Nature, no less than the eternal Spirit, by reason of its being admitted in words to be a phenomenon, is declared to be transcended by a super-phenomenon and termed "supernatural." If literal education is designed to "uplift" the human race, the most pressing need is a vocabulary of words that means the same thing upon all occasions. It is this feature that enables polity to appear in such a variety of disguises; besides, after a child becomes thoroughly schooled to the present system of etymology, no political system would need feel alarmed about the future. A negro child of the lowest type, or a white child termed "white-trash" at the South would be

civilized with less difficulty than a "finished" product of the modern school system in the absence of practical experience. It is with no reflection upon education as such, but rather to show that a strict belief in the degradation of Nature to a false position for the sole purpose of maintaining a commanding authority of one man over another, is more political than moral. If Nature is believed to be a combination of Spirit and matter, it could be reasonably held that the Spirit was of a higher importance than the material, but if the combination is necessary to form a union termed "nature" it would also be necessary to agree with the pagans in their belief in a plurality of spirits.

Contrariwise, if Nature is a mere passive substance acted upon, the action must be attributed to the oneness of God. There is no escape in reason to either declare for a one God, or accept the alternative of a supernatural with a multiplicity of gods. The political purpose is more apparent when it concerns a living personality, which is revealed directly to the individual and designated as experience. The necessity of transcending experience to satisfy political greed, has been the point of dispute with philosophers and theologians since thoughts were first signified in words. Since secular education was introduced to contend with the religious education of the ancients, the protection of the state was equally concerned in any thing educational. A contempt for Nature was the ground principle of human authority as organized in any considerable body, hence it is no less important to control modern secular education than it was for the ancients to control what was termed religious.

The fact that natural education could not be directly controlled, the political ingenuity of the dominant class has ever tried to maintain a theocracy, in defiance of natural education. Practically a defiance of God, unless Nature could be degraded theoretically to give the appearance that the individual was dependent upon external influences for everything. The supernatural therefore, whether a theory or the truth, is a positive necessity to any institution striving to maintain theocratic principles.

The individual, therefore, cannot escape a personal responsibility, which is also all the liberty he, has got to choose between Nature and a theocracy founded upon the supernatural. All literature that defends theocracy will be found to cling tenaciously to the supernatural, for the reason that ethical authority, or state authority, claims a moral right to preside over education and religion. But what does not depend upon theocracy, is the individual choice between good and evil; also what constitutes moral obligation, and what is of the greatest importance to decide whether Nature supersedes man's effort, or his effort can supersede Nature; still further, if the touch of Spirit, combined with organic substance, constitutes an individuality, who but the individual can determine for himself whether he is dependent or independent of external authority?

Hence the responsibility being equally as individual as the action of the will, what except pagan mythology, and modern theocracy, has the notion of a supernatural got to stand upon? An objector to this simple proposition should be able to prove in equity by what moral right can any external authority enforce

an act upon an individual subject, and also claim the subject to be responsible for the consequence of the act. This inconsistency is of daily occurrence among the so-called educated, for after a person has completely surrendered to external influence, the question of responsibility would be a problem too deep for comprehension. Personal sacredness, with moral courage enough to assert it, would expose the motive for maintaining the theory of a supernatural, and continuing to teach it to confiding children, when there is no moral ground in equity for teaching such a myth.

The responsibility for moral rectitude and the education of the young, is an individual proposition. From a material standpoint greed and selfishness will always claim that the inner man is but a servant of his surroundings. The authority of the prevailing literature substantiates the claim, but the direct question for the individual to determine from his own experience, is whether he believes or only professes to believe, that civil government has never risen above the practice of a theocracy, regardless of its precepts or what the form of governments may be named. The responsibility can be charged to the indifference of the people, but when the State controls education, and subsidizes any institution that calls itself religious, moral courage will have to depend entirely upon direct revelation and the natural order of things.

Man will continue to "fall" until he learns by experience, and from the recorded records, of the mistakes of his predecessors, that individual personality is a more sacred institution than collective body that was ever organized on earth. He is individually

punished by civil authority and more severely punished if he fails to recognize Spiritual authority directly revealed, against the external pretension of teaching internal responsibility for external authority. The limit of collective bodies is the control of material conditions, and the effort of nations to regulate spiritual affairs has always failed. It should teach the individual more than he can learn in books, that he is personally responsible for every neglect in disobeying direct spiritual command, which is impossible to be conveyed literally; the literal being confined to material things. Christ taught the same principle, the Bible records it, and to a materialist reading it spiritually, it would read like a new book.

CHAPTER XXXIII.

CHRISTIANITY.

WORDS are inadequate to express Christianity. It is the supremest sentiment of experience—sense—emotion—and every condition of life that is self-revealing, sealing itself within its incarnate surroundings. It can neither be deducted from or inducted to. While it effects material things it is so supremely above them that it is not effected by them. It repels doctrines as it does material things, and therein it effects all abstract education. The luster of spiritual Christianity is hidden by pagan literature, the mere husk of generic Spirit. The effort to teach Christianity by em-

bracing pagan methods of pretending to teach knowledge, is more obstructive than comprehensive, for what is true is indivisible and unteachable.

The difference between the spiritual and material universe is analogous to the natural and artificial, the former spiritual, the latter figurative and literal. In the absence of this distinction, combative doctrines are the alternative. Christianity is so strictly spiritual that the effort to teach it results in doctrinal disputes confined to material things. To understand it, the difference between preaching and teaching is important, the former is an appeal to the innate moral sense, while the latter is a defiance of such sense, in proportion to the privilege of the will to literally exalt things above the spiritual—the visible above the invisible. It gave to letters an appearance of deity that elevated the learned in letters above the unlearned. It suggested the making of gods to awe the multitude; it introduced the principle of literal teaching to compel by the sense of fear a strict obedience to literal superiority. It was the very essence of heathen religion to worship artificial accomplishments. Previous to Socrates it was literally taught that souls could be artificially made and bestowed by the state upon whoever was considered worthy of possessing one. To the extent, therefore, of teaching material relations to spiritual notions, teaching is unchristian and also immoral, for the reason that whatever is false teaching in a broad sense, is immoral. That is, if morality is truth, whatever is false is immoral.

The effort to teach Christianity is either true or false, and the most remarkable feature is its empirical character making it strictly individual to deter-

mine whether it was true or false. A careful study of the situation from a logical standpoint would result in a conclusion that any attempt to teach religion literally would be false to the very essence of Christianity. To teach religion is paganism, and it would be idolatry, however beautiful the Christian label might be externally decorated.

Not to recognize the universal character of Christianity would be a denial of the preaching of Christ. To observe the difference between teaching and preaching, it would also show the difference between idolatry and Christianity. The word "teacher" applied to Christ would be a contradiction to the most essential feature of his preaching. It would make Christianity an improved paganism to treat it as a doctrine, scheme, or notion depending upon instruction.

The attempt to nationalize Christianity has been a continual failure, for the reason that no notion has ever existed with the theoretic authority politically proclaimed for it. Nationality can never rise above material things, because it is dependent upon sentient units, which establishes a limit of control, by the embracing of methods, doctrines, and schemes; more properly for defence, but nations grow aggressive as they grow strong, with an inclination to overreach the source of their power. Doctrines could only be submitted to the literally learned for discussion in such esoteric terms, so unintelligible to the unlearned, that the introduction of Christianity into a pagan nation was scarcely more than a change of name. The theocratic philosophy of the pagans was supposed by the learned to be an infallible principle; when opposed

by a learned man, it would be treated with ridicule, rather than attention.

Christianity as a spiritual principle is a fundamental truth apart from organical association, it does not pertain to abstract society, or any collective body of a material character, which has always proved itself to be militant. According to its influence exemplified by Christ, it never had a warfaring mission. It is the spiritual Church that Christianity illuminates, and as such, it transcends anything material, as much so as the breath of life transcends the corporal body. It was founded upon a rock and dedicated to universal humanity, no less firmly than the empirical structure of every unit of humanity. It was not entailed by any command other than the recognition of the one God, so simple that natural language, also a common inheritance, was a sufficient medium of understanding it. No doctrine, scheme, or organization was made requisite, the simple "go preach the Gospel" embraced the entire principle of Christianity.

It would be difficult in reason to claim any national title to Christianity, when the learned of all nations were more ready to ridicule the principle than to seriously investigate it. At the time of the crucifixion it did not command the respect the Salvation Army does at the present day. It is idle, therefore, to attribute any national importance to the primitive conception of Christianity; it was too insignificant to apply the word "Propaganda" to it. This simple principle could well be studied with great care, before Christianity became supplemented with doctrines, tenets, decrees, and a great variety of pagan words, to consider whether it could be embraced within the folds of pagan philosophy.

As a theological subject Christianity has been honored with a literal discussion that no other subject ever obtained, the reason for which is as simple as the principle itself. It seriously interfered with the subjugation of the common people, it was rather from a political than a moral standpoint that Christianity was opposed. Christians, therefore, feeling the personal liberty that was so courageously preached to them, were forced to organize in self defence. It developed into a collective body that was forced together from the necessity of hiding to escape being persecuted.

Personal liberty, as a sentiment even, has never been popular with the literally learned to the present day, but the stronghold of paganism was entered by Christians equally as learned as the pagans, when the relation of personal liberty to science and knowledge was the issue rather than any regard for humanity. To say that the learned were sincere in their defence of pagan learning would raise the question, why were they disturbed by such a weak parade of learning that the Christians could command. It was a self conviction of their own iniquity. The effort to teach Christianity as a religion for the poor and illiterate was first suggested as a means to obtain more obedient service, for it was impossible to convince a learned man that spiritual communication was strictly confined to the individual, regardless of literal ability. It was, however, the very essence of Christianity, which accounted for its silent growth, while the learned were treating it as a doctrine to be analyzed by literal instruments. It was doctrines, therefore, that were taught in the name of Christianity, even to

the extent of compulsion. The attempt to teach Christianity is absurd when it was a direct revelation as disconnected with letters as a rose is from its name. The common people were willing to be Christians in accord with the spiritual revelation, but to be compelled to profess a doctrine that was taught to them, it was paganism, even if the varnish was called Christian. It would appear from the literature of the present age, that the empirical character of Christianity was but vaguely comprehended. The relaxation of state authority in demanding a personal declaration of religious doctrine is a recognition of the personal right to worship God without the permission of external authority. Thus personal liberty has marked the growth of Christianity from its conception, since which period civilization has advanced in proportion to Christian learning overcoming that of the pagans.

It was a scholastic dispute of which the simple-minded Christian has no comprehension. The "new learning," however, was just as greedy as the old, so far as the common people were concerned. A common privilege of education was treated with the same scorn as natural Christianity. Every scholar that suggested popular education became a martyr to statecraft. It teaches more than science or philosophy, seeking to discover facts, when scholastic conduct was admitting the facts that philosophers were trying to hide. When two nations war against each other, each claiming to be a theocracy, it proves that something besides the teaching of Christianity guides them. The fact that theocracy was claimed by each, would suggest a conclusion that the teaching of any-

thing that encouraged personal freedom was heresy. It is more conclusive when it is observed that both nations might claim to be Christianized and theocratic both. This fact by reason of the impossibility of two things occupying the same place, it would appear more probable that no nation has ever existed that could consistently be called, either a theocracy or a Christian nation. A careful study of history should appeal to the present school teacher who is unbiased by political interests, for no better proof can be advanced than history to establish the empirical character of Christianity. The personal responsibility of a school teacher is very great, when political greed clings like a parasite to every nation of the earth. There is no possible escape from the choice of empirical Christianity or political greed.

The schism in religious congregations and also the scholastic disputes over science and theology, relate to methods of instruction; it has nothing whatever to do with Christianity unless it is to establish a hospital for people who have had their intellectual faculties crippled. A person in a normal condition scarcely needs to be instructed in what pertains to personal liberty, when he has a clear title to life, besides being in the possession of physical organs that furnish the only method of communication with Spirit, that experience determines. The advent of Christ and revealed religion corroborates the individual character of Christianity. Upon what ground therefore can a theocratic congregation of people exist? Christ preached personal liberty. The American revolution broke the militant power of theocracy and established a nation upon the same principle of personal liberty,

with nothing but political greed to interpose which bids fair to be equally as self-destructive as theocracy. If more proof of empirical Christianity is needed it can be found in religious schisms and scholastic disputes. There would not be any fuel for such disputes if they did not tacitly admit personal liberty by the strenuous effort to prevent it. There would not have been any slavery if the slaves had not been willing to submit to it. It is also recorded, that American Indians deliberately committed suicide rather than surrender their freedom. Therefore, if the spiritual title to personal liberty is not worth defending, it is not worth having. History furnishes multitudes of examples to verify this statement.

A fastidious person could amuse himself by examining circumstances to contradict facts, but spiritual facts will supersede material theories after all the circumstances are exhausted. The relation of education to Christianity is the same relation as religion bears to morality, or truth to that which is false. Education does not imply sanctification, for that reason it is a doubtful proposition in the absence of moral rectitude. The conduct of some people who give evidence of being educated furnishes another proof of personal liberty, and also reflects the need for moral education, as a foundation for every class of education. Not such superficial morality that depends upon polity or status, but that which is founded upon spiritual truth directly revealed. It is more simple to determine the truth than it is to hide it; for that reason a very young child could be readily taught the difference between the truth and a theory.

An empirical position would be very inconsistent

as a promoter of a collective organization, or a new reform system. The present social disorder is not occasioned by collective bodies, for the privilege of one association to act against another, makes them both practically individual. It is a spiritual individuality that all collective bodies are composed of, and the misleading literature, wholly or in part, derived from the pagans depends upon individual effort to annihilate. What has the relation of an obsolete pagan state to do with an American state founded upon personal liberty, or so declared in purpose? It is only necessary to give attention to public orations to observe the influence of Greek literature upon the status of educational systems and methods. A state assuming to be an instructor of youth in accord with pagan prerogatives is practically laying the foundation of revolution, for the American people will never submit cheerfully to a theocratic form of government. It is idle to talk about public opinion and the will of the people, when the grip of greed is already in possession of the government, and even the public schools are politically controlled, which are a mere supplement to commercialism.

The test of educational honesty is as simple as the system could also be conducted, for where a preference for extravagance is claimed, a political motive is also apparent. It would be too voluminous to specify the defects in educational systems. It is the general immoral results that are more impressive than words, which the political mantle will not be able to hide continually. An economy in the teaching of the English language would dispense with a good many pagan relics. The natural sense of the individual can

be appealed to before the will is broken, after which it becomes an uncertain problem. Machine perfection does not apply to a human being, for the autonomy of man will not permit of machine perfection. Nature is constantly supplying a model for conduct that pagan text books will never compete with successfully.

A commercial traffic in wickedness will defend itself on the ground of personal liberty, which would establish a confusion of activity often referred to in the science of sociology. But any defence of a collective system or any scientific doctrine will be biased by a specific end in view, therefore, whatever applies to the immutability of spiritual or natural activity is necessarily empirical even if it is an integral part of a specific society. In observing society as a moral influence it should be noted that it is just as possible for it to be immoral as for an individual. The point is, society depends upon its integral parts; it is impossible, therefore, for society to command a single part in the possession of an individual will. Society can punish, execute, and even murder any of its parts, yet the fact would remain that the empirical part would be nearer to God from the immutable reason that the exclusive communion with Spirit is always individual.

The empirical character of Christianity is its very life. It resists every attempt to nationalize it, and also refuses to be governed by any specific organization, which the Crucifixion also exemplified.

CHAPTER XXXIV.

CHURCH GOVERNMENT.

CHURCH government is as distinct from the spiritual Church, as the material of which meeting houses are built is distinct from the activity of Nature that supplied the material. "Consecration" is a term derived from the pagans; it is doubtless very misleading, for it has no sacred significance at the present time, unless a person chooses to believe it; but it will not embrace a privilege of persecution toward those who choose to disbelieve it. Shorn of its pagan significance it is at present a mere figure of speech, for the consecration of wood in its strict sense, would be the fundamental principle. Since the advent of Christianity, political religion grows more and more unpopular.

It is not the purpose here to enter into a theological controversy, for the empirical personality of a human being permits of an individual reading and also interpreting of the Scriptures. The Founders of Christianity preached a universal privilege of salvation, with extremely simple conditions. It was in no wise connected with collective organization, leaving individuals accountable to the one God. If the word "church" has any significance at all in relation to Christianity, it is therefore as invisible as experience, or any inner sense exclusively individual, the recognition of personal liberty that could

not be controverted in any language, either written or oral.

In connection with "preaching the gospel," the necessity of a government as a protection against aggression and persecution was a natural sequence. It did not signify a Church government, as such was for the purpose of proselyting, or aggression, for to make an effort to compel a person to be a Christian was not only impossible, but contrary to the example of Christ to even attempt it.

Regardless of a government assuming to be aggressive, and instructive, its genesis was for the purpose of protection. To regard it as a system of protection, irrespective of theocratic proclivities, it could readily be seen that it had no authority to supplement the primitive simplicity of the early Christian Church. As a protection to collective organizations, seeking to worship God, the limit of Church government would have been reached. The aggregation of power, however, proved that Church officials could become victims of aggrandizement, equally as keen for material profit, as any political official. This established a Church militant, its material visibility was proved by its aggressive effort to conquer the world by force of arms.

It may have been instigated by state-craft and the ability of the learned to distort words, it certainly established a visible Church claiming all the prerogatives of the invisible. The spiritual Church, however, proved itself to be above state-craft, or Church government, to strictly replace the invisible Church by one that was visible. History is filled with the record of how the learned and greedy contended for a visible Church to replace the invisible, and if the "new learning" and war, could have

conquered the simple faith of the common people, the term "Christian Church" would have been expunged from literature.

To preach the gospel and worship God did not involve a government; for that reason the introduction of a collective organization, bearing the name of Church, it was visible by virtue of the government. In a strict sense, therefore, it was the government which required human, official and political management that was visible. The Gospels were the sayings of Jesus Christ—the Truth. The truth as a sense conviction—experience—it could only be symbolized by literal words. Hence if the word "Church" was employed to represent the Gospels it should properly partake of the invisible character of whatever Christ's sayings were. If there were only written words to preserve the spiritual character of the Gospels, they would have been worn out by controversy previous to this late day. It is not the purpose here to prove that literal words can be distorted. The one word embracing the mission of Christ, is Christianity, and when the truth is as invisible as sense and experience, a Church or Church government is just as dependent upon the essence of Christianity as an individual. It is the same personal liberty, that Christ exemplified that made the Church possible. All varieties of governments are imbued with temporal life in proportion to followers willing to defend them. The principle of Christianity is above any institution that man can establish. It is self-protective because it is an individual revelation. A government will continue to exist to protect this principle.

- The name of a collective body of people cannot change the character of its individual construction. Governments have always failed to obtain good results in pro-

portion to their indifference to protect personal liberty in accord with the preaching of Christ.

A Church government is no exception, whether it is over a large or small congregation. The essential feature is to recognize man, individually, in touch with God, which no theology or science has ever proved to the contrary.

The effort to maintain specific organizations by the presumption of an immediate direction of God is too preposterous for anyone to claim who is in possession of his reason. To treat it as an obsolete dogma merely obscures the responsibility of Church government, or any government assuming the authority as if they were an acknowledged theocracy. History proves theocratic governments to have been maintained for the purpose of oppression, while a positive proof is afforded every individual who can sense his own existence, that he is immediately in touch with Spirit. Social obligations are equally involved in the pretended divine authority of government, or to act in accord with such pretensions. Moral obligations are as directly revealed as the sense of fear, and when collective bodies prove by their own conduct, that the force of numbers insures an immunity from moral duty, it is not strange that the individual will be influenced by their example.

It could be observed that Church government appears at a cross purpose, when moral duty and personal convenience are concerned. This, added to the dual character of written words, makes it laborious to search out a real thought, which frequently obscures the truth itself. Assuming a government to be exclusively confined to protection, it would be a usurpation to employ its militant strength to enforce instruction, that was more a conve-

nience to maintain a class division of society than to promote moral integrity.

The ingrafting of polity with human protection, disguised by moral pretensions, can only be accounted for as a necessary pitfall analagous to the primitive fall. Polity is as opposite to moral duty as to justify an authority of government in assuming an instructive attitude, and by the distortion of words prove that instruction was a feature of protection. It would be analogous to compelling a child to fall, because it was the natural method necessary to the revelation of intelligence. Instruction governed by political design and that prompted by the natural sense of love, is an extreme opposite, as current results prove. To be explicit: If the protection of a child demanded the destruction of its natural faculties, its success would not justify the means, which would be parallel to a parent murdering its offspring to preserve it from a possible evil. The relation of instruction to protection is a very important feature of Church government, if polity could be laid aside while the subject was being considered. The results of instruction can only be observed in the object; for a subject thoroughly instructed has its intelligence crowded into a small circle, and so thoroughly sealed up, that instruction would not be a success if the subject could comprehend anything outside of its small circle of instruction.

The average government official is usually tickled with his own importance; Church government being no exception. It can also be charged to human weakness, but spiritual principles are above such weakness, and freely admitted by preachers who are more devoted to moral obligations than political convenience. Hence the polity embraced in Church government is equally as immoral

as it would be in the individual. It is even more so with any collective body that appropriates a spiritual principle for a personal and material convenience.

Political supremacy has always depended upon mystics, superstition, and military enforcement; for that reason, the common people were instructed to believe that governments were directed by a mysterious power which, as a general principle it is true, but as an abstract it is false to reason, and tacitly admitted by the average teacher, but polity asserts itself to be a supernatural principle, while in reality it is the attraction that activity depends upon, for the spiritual character of Nature will not permit itself to be superseded by a mere terminology that is the limit of polity to control. The effort to limit human thought by a system of government seeking to control the commerce of ideas, by confining the definition of words to statute law for the proclaimed purpose of conserving society, would destroy the sacredness of intelligence.

The mere fiat of a government to maintain a theocratic authority can only be accomplished by an etymology of words, mere symbols of thought. Nature cannot be included or compelled to surrender its spiritual authority for the convenience of a body of men proclaiming themselves to be a government. Nature is certainly a super-government, in comparison to any visible form that temporal society has ever been able to develop. It is not necessary to deny or affirm a super-power over Nature, for experience and all written records prove conclusively that no political government has ever contended successfully against the command of Nature. So far as any moral benefit has accrued from a political government, the desecration of omnipotent Spirit—by calling it nature, has never superseded the forgery with any success.

Neither has the consecration of written words by government fiat ever crystallized them sufficiently to make it a permanent heresy to dispute them.

The Church of God is above any symbol by which it may be represented. A government is equally as subordinate as the individual; it is an office apart from spiritual authority. The effort to involve a civil government with a spiritual government established a principle of Church and State. It was a pagan invention which was tentatively experimented with by the Roman Empire, and more or less copied by political institutions ever since. It is to the credit of prominent churchmen who have maintained the invisible, or spiritual character of the Church, and always defended it with success against any political effort to incorporate it, permanently, with state authority: It is the one power that polity has never been able to dethrone. It can distort words, crucify, crush, decree, frighten, command, and ostracize anyone who dares to dispute a decree of an established custom, but the personal liberty involved in Christianity is above temporal government or transitory laws.

A spiritual Church is governed by spiritual methods as invisible as Spirit itself. Such a Church has no need for a militant or political government, with the possible exception of a protection against persecution. The contention between a political government and a Spiritual government caused all the literal controversy that history is burdened with. The effort of the Church (Christianity) to assume a political government transferred it into a "Church militant," when dogmatics tried to establish a visible Church. It was the darkest period of Church history, when, to embrace politics, it was related more to Church government than to the invisible Church.

There was nothing to protect other than the personal adherents of Christianity, for Christianity as an invisible Church would be necessarily spiritual and perfectly able to protect itself, which the circumstances appeared to prove. It could scarcely be overlooked that a government demanded a policy which introduced dogmatics, and doctrines which entailed a penalty for the disobedience of proscribed forms, entirely foreign to the primitive Church. An honest man could not be such and contend for a Church government which was added by the polity of man, to correct an apparent error of Christ that required a posterior revelation.

There was no provision for a militant protection of the Gospels, and the fact that Christianity embraced the Roman Empire, rather than, as is frequently claimed, that the Empire embraced Christianity, which, if it were a fact, the survival of Christianity proves that the state protection was not needed. A careful study of dogmatic controversy would suggest that polity and learning was as unnecessary to Christianity as the Roman Empire was. A man imbued with a conviction that he was apotheosized from a surfeit of learning, could establish any kind of dogmatic doctrines, and interpret the Scriptures with a display of learning sufficient to gain a multitude of followers, but it would not be Christianity, because he had a following. If mere phraseology can embellish invisible Spirit and give it material attributes, it could overthrow Christianity and reinstate paganism.

It is no reflection upon learning or scholarship to deny to it the power of command over invisible Spirit, for morality and Christianity are no more involved with learning than Church government is with civil government. If it were kindly considered separate from State

authority, Christianity would continue to civilize society and overcome the obstruction of polity, which it has successfully done, since it was first conceived.

The factious disputes of the learned are a supposition that Christianity depends upon literal learning. It would appear, however, that the divorce of State and religion inaugurated by American independence, would reflect a rebuke to theology and science both. That is, it reflects upon intelligence itself, to contend against the very essence of Christianity and also the declared purpose of the American revolution. It is more discredit to the literally learned that political greed can substitute a state authority over the common people in like manner as state religion did in older nations. When the same political end is being sought by methods of education that state religion had in view, it is neither a Christian or moral purpose, however much it may be proclaimed. That Christianity has been protected by the common people, is a too prominent feature of its history to be successfully disputed. Christianity has proved itself to be a natural religion by its own development, against the combined effort of pagan learning to disprove it. If that is admitted, which the American revolution demonstrated also, how can an honest man believe that state education will accomplish what a state religion failed to do; when Christians had nothing but the sky, earth, and caves to hide in, to claim it to be a religion of learning, would be as false as to dispute the omnipotence of God.

That education and religion are natural is the matter in hand, and if it can be objected to, it has certainly made a better showing than political religion, allowing even there is a purpose for good, in evil itself. The present educational system proclaims itself to be an autocracy

more powerful than any theocracy ever having had a previous existence. Its lively extravagance bids fair to destroy itself in less time than previous systems of governments, which were more deliberate in their self destruction. Christ's claim to a vicarious inspiration need not be disputed or affirmed, to comprehend the invisible character of Spirit, which is of more importance to the individual than all the dogmatics, and counter apologetics that literature contains.

The relation of signs which are visible, to principles that are invisible has always been a state policy to withhold from the public. To dilate upon literal authority is the ground principle of State supervision over education. It is to the purpose, to observe that morality is treated secondary to the importance of a secular education, and when the defect in etymology is also considered, it involves the relation of Nature to Art, analogous to Christianity and paganism, God's government, or man's government. It presents a proposition that every human being is concerned with; to determine whether a visible policy is as honest, as an invisible principle involved in life itself revealed directly to every human being.

CHAPTER XXXV.

MORAL RECTITUDE.

IN the absence of moral senses it could not be substituted by the art of man, in like manner to that of a wooden leg or a glass eye. It should be admitted without controversy that no moral code of literal signs could touch the organ of intellect and supply what would otherwise be a natural deficiency. If a person's thinking faculties could be stopped at a point of moral rectitude, the same as the hands of a watch could be stopped with the supposition that it stopped time also, it would suggest emulation rather than a fault.

It is a point to be grateful for that the sentient faculty is an individual circumstance that is personal property, even if rulers, codes of law, and legislatures sit firmly upon established prerogatives, that an empirical subject is dependent upon some visible object of authority for the common good. If it is more important to preserve the prerogatives of the past, which is not recorded as remarkable for moral rectitude, than to give attention to the immorality of the present, the present educational system is well adapted to the conservation of the past.

To shift the moral obligations upon an invisible government and continue to use the implements of learning to illuminate material desires, assumes the immunity of the learned. To use a natural privilege of education to establish a code of morality, that consigns the primitive

source to a condition of immorality to the extent that written words can accomplish it, is the very essence of pagan philosophy. It is not a reasonable proposition that pagan literature so laboriously constructed could be counteracted in a day. Besides it could be recognized now as a necessity to the march of human progress; and while the present could emulate the virtues of the pagan, it would appear unnecessary to embrace their vices also.

Moral codes have been convenient instruments to maintain a supremacy of the learned over the unlearned. It is this feature of morality that effects educational systems. The temporal character of all literal efforts should be carefully studied before the sacred character of personal liberty was surrendered at the demand of another, by reason of authority based upon literal form contending with spiritual reality.

It seems to be taken for granted by the average writers upon the subject of moral ethics, that it is confined to literal mediation, for to admit that an illiterate person, or, to be more explicit, a strictly natural man, had any moral conception, it would be a sacrilege under the present lines of education. What appears paradoxical between learning and morality is hidden by the policy of the state, in supervising secular education with the same vigor as religious education was pursued in the dark ages. Religion accepted as a doctrine, requiring literal mediation to attain is practically seeking by secular education to cover moral requirements.

That is, modern learning is accepted as morality by itself, which is the better able to comprehend the intricacies of religion. The prospects of material reward and a life of luxurious leisure is a temptation so brilliant that moral rectitude in its simplicity is viewed with contempt.

When the multitude is preserved in defiance of the learned, in cultivating a combination of greed and superficial religion, it should at least suggest to the thinking person that natural morality was the most prominent factor in the march of progress. It presents a strange anomaly to follow the same course of learning that the pagans pursued to oppose Christianity, with a declared purpose now to promote it. The results prove from a moral standpoint, that there is no difference in teaching to the food producers, that it was a divine institution for the lesser learned to serve their superiors. It did not prove so with the institution of chattel slavery. The principle of moral rectitude does not change, whether modern learning recognizes the fact or not.

The reason literal education presents such a complex difficulty, is because it is designed to be so by political astuteness. An exclusive esoteric method of language establishes a peerage of learning that can be just as autocratic as any aristocracy dependent upon military protection, but the question of the day is whether moral rectitude is a form or a fact. It would be a misfortune to any institution or society, if experience could be strictly controlled by any formal system of education. Because it does not appear readily in literal parlance that spiritual knowledge is a fact, not only invisible but uncontrollable by man, who is limited to form, for the purpose of correspondence or a comparison of experience, one with another.

The literal forms of morality in comparison to the spiritual is the subject in hand. A straight course in every act known to the actor would constitute moral rectitude, technically termed honesty. There is no escape from a dishonest purpose when a representative form is

so constructed as to give a false impression to the unlearned, while its true character is only known to the learned. The learned who know they do wrong are more responsible for their conduct than the same act by a person who had no knowledge of its being wrong. If the common people are to continue forever to serve the supremacy of learning, it will not detract from moral obligations. It is so evident therefore from the circumstances of history, and the persistency of the learned in treating morality as a form, leaving no alternative but to admit that moral rectitude as a divine principle is better preserved in the illiterate than the literate. It is doubtful if any form of illustration were better written to illustrate the immorality of the learned than the primitive fall. It is quite pertinent to the principle of education when viewed as a form of learning to observe the difficulty in determining what to teach another, when it is strictly denied to a person what he may be forced to learn himself.

It is certainly immoral to institute a form of learning so difficult to acquire, for the purpose of political supremacy. There being no limit to learning mere forms, it would forever consign the lesser learned to a condition of servitude, except for natural order having no practical difference to ancient slavery, except in name. To consider the situation as a divine beneficence permitting the supremacy of the learned to institute dishonest forms of learning for the apparent purpose of protecting a supremacy over the weak, who also appear to be compelled to submit because they have not sufficient learning to offer any opposition. If the purpose is to "lift up" a "fallen" humanity it could not possibly apply to a height that would disturb the point at which supremacy becomes a law to itself. If it implied a deification of human perfec-

tion by reason of literal learning, it would never justify a dishonest form necessary to reach such perfection. It is not so readily understood by the illiterate that words are only relative forms, but if there were no political reason to hold to the pagan deification of words, the mere learning of words would be a simple matter.

The profession of learning forms a peerage of greater magnitude than any political or social peerage that was ever instituted. It could be allowed that since the dark ages the distribution of learning has become more general. At every advance, however, it was only gained by wars and acrimonious writings that the world had never witnessed before. The learned peerage were only contending for the patronage of the common people, for the "new learnings" that sprung up at the instigation of Luther did not exclude any of the esoteric forms derived from the pagans. Immorality could only be corrected by literal form. Whatever school of learning sprung up, it was more to gain a supremacy of political control than to encourage a common education. Any person who dared to assert the equality of man in the sight of God, was either excommunicated or deliberately executed. All this brutal conduct was to defend the supremacy of learning. It was practically held to be impossible for a person to possess a private judgment and every new school of learning could readily prove any end desired, for pagan learning was supposed to be necessary to comprehend even revealed religion.

If a sincere purpose exists to promote the common privilege of education, which is often declared, it would not include the necessity of supporting an extravagant form, for fear the political supremacy will be disturbed. It is this indifference to moral rectitude by holding to a

dishonest form, that makes the learned as a body responsible for social disorder. No person can perform his moral duty to society and deny the right of private judgment either to himself or directed to another. Whatever effect it has upon written codes of authority it is no less a fact. It cannot be denied without affirming it in the very act of denial. It is a principle that transcends the affected supremacy of learning. Besides, science and theology can contend against each other like two locomotives of equal strength, trying to move each other. It simply disturbs mediators, deputies, and politicians, as a natural necessity to activity, without which knowledge would be as impossible as experience. Neither theory or science can prove an experience to be false. If reason prevails, it must be pure reason, for no nation, institution, or school of philosophy has even prevailed over moral rectitude, or pure reason.

It appears more comfortable to follow; it suggests a finished product free from care and responsibility, but even such luxury cannot shake off the principle of personal judgment. A man can rave and command after the sailors have left the ship, when he feels fire behind and sees nothing but water in front. If he refuses to exercise his previous judgment by defying both elements, it will not prove the absence of an empirical judgment. This delicate situation can be referred to theology and science to settle, but if there are no followers to support the argument, it will consume itself like a fire in the absence of fuel. If facts are cold, fire is equally hot.

The supremacy of learning should not be mistaken for the supremacy of knowledge, for the former is but the shadow of the latter. Knowledge is the one invisible power that will not admit of a plurality of words to sig-

nify it. Learning, to be such, cannot rise above formula; it has a worthy office as a deputy in the distribution of knowledge, which is exclusively a divine privilege to reveal to each and every person. The word influence signifies education in its broad sense; to be dishonestly employed, it would be immoral on the ground that whatever act is performed, knowing it to be false, for the purpose of misleading another, would be a betrayal of confidence—immorality of the highest type. When personal judgment becomes so crippled as to require an absolution for whatever evil might be committed, the belief, holdings, or profession would be of such a settled character that absolution would not convince a person that he was as free from sin as before he was born. Any institution of learning may teach moral forms and precepts, but if it insists upon teaching that visible forms have greater potency for good than the invisible communion of Spirit empirically conceived, the immoral practice of such an institution will be followed in disregard of its moral precepts.

Christianity was established upon moral rectitude and the authority of One invisible power, as against the powerful influence of pagan learning, the supremacy of which was heresy to question. Who but the "common herd" could be depended upon to sustain the simple preaching of Christ, directed mainly against the worship of forms and visible things, particularly a plural of gods, representing a learned ability to penetrate the realm of Spirit and divine its purpose?

The reflection upon the present effort of the learned to maintain a supremacy over invisible power, is exactly parallel to the pagans, except the substituting of words in place of gods. The teaching of false words to youth

is equally as immoral as the teaching of false gods. Institutions would defend their position in proportion to their ability to obtain followers. It is not so much a question of education, as that of honesty, for some purpose must exist other than honesty, in continuing to maintain a series of words to signify an invisible power, when the word "invisible" would prohibit the use of words to divide a power invisible, for the apparent purpose of giving it a variety of attributes at the convenience of the learned.

The situation can only be examined by personal judgment, for an economy of education would not be considered by the officials of an institution engaged in promoting a learned supremacy. The end being recognized by the universal body of the learned, the means, whether moral or not, would only be considered by the individual with moral conviction more potent than his personal interests.

None but a peer can approach a person of exalted learning; it requires courage for a man, his equal in learning, to even suggest a possibility that man is equal in the sight of God. There is only one command of the learned, considered as a general esoteric agreement, that is: submission and silence. There are, however, courageous exceptions to this state of things, but so vastly in the minority that the influence is a mere irritation. The disregard for moral recitude and the ease by which the Scriptures can be interpreted to justify a desired end, gives to secular education what bids fair to dispense with religious education, so far as Protestant organizations are concerned. Not so, however, with the Roman Catholics, for whether it is polity or not, no one can deny that to the extent of their means, they are more interested in teaching morality to the young than the secular school. It is

with no reflections upon Protestants, for the public schools are controlled by political interests. It is a mere supposition that the teaching of patriotism and great expectations under the supervision of political greed will conduct to moral rectitude. Prophecies will not effect the situation, as much as the personal judgment of the teacher, for politics controlled by commercial greed will be as deaf as the exalted learned.

It is a bold experiment, in view of the mistakes of the past, for religious education was conducted by the state to protect the supremacy of the learned, which led to destruction, and with the same end in view what can be expected from an irreligious education enforced by the state on the exact lines of the pagans? If moral rectitude continues to preserve the simplicity of Christianity, it will be due to natural virtue rather than cultivated extravagance.

CHAPTER XXXVI.

IDEAL SYSTEMS.

THE continual conflict between a spiritual system and a literal system relating to education, should attract attention, for no better evidence could be had than the mistakes of the past. Speculative systems of whatever character have always failed to reach beyond expectation. It should suggest that ideal intelligence was illusive in comparison to natural facts. The ideal of the present is identical with the mythology of the past, for the same purpose of taking an advantage of credulity. The power to maintain tyrannical systems is in turn overpowered by natural adjustment, when no evidence of partiality appears.

It is no less the privilege of an individual than a collective system to be a "free lance" and study the confusion of men who have no other claim to infinite importance than what is fundamentally common to entire humanity. Philosophers always prove this feature by the example of their own personality. A "free lance" can study the situation with perfect safety, for people caught in the meshes of their own weaving can punish each other without destroying the future prospects of a new comer upon the scene of strife. Not but what philosophers strive to be honest in their precepts, but they are so engaged in some special system, as to lose sight of the fundamental truth common to all. Space and time and dif-

ferences are of prime importance to an active life, for a passive life is void of the distinction between animal and progressive intelligence. Any person having discovered this simple difference is in touch with the infinite principle of life, for no external power could have the least influence upon an individual, except for that touch. The effort of philosophers to build a system that will bridge the space between the finite and infinite has been the Waterloo of all of them. A tinge of polity can be detected in all speculative theories that makes it necessary for the very defence of existence to organize a contrary system. It would be wearisome to dispute the dialectical sophistry of the past. Records of it are more instructive in revealing the cruel systems that men have instituted for the purpose of oppression and personal profit, rather than any sincere purpose of enlightenment.

All literature is poisoned with the metaphysical inventions of Aristotle for the simple reason that it introduced a literal method of transcending experience and consciousness, for the purpose of controlling the will power of the multitude in the interest of the self-elect few.

The object of a collective system is either to command obedience or exercise an attractive influence. It is idle to command in the absence of a force of some character to compel obedience. It makes literal suggestions even, very misleading. Between the finite and infinite is the limit of human wisdom. To assert that a system is by authority is too vague to mean anything more than a mere paraphrase. If the child is commanded to obey two systems that are diametrically opposed, the child is directly imposed upon, for, if it is compelled by virtue of authority to choose which command to obey, it recog-

nizes the natural good sense of the child as superior to the systems seeking its control.

Abstract objection to a subjective fact derived from a concrete truth is beyond the wisdom of man to assert without betraying a motive of polity; and only for the fact that love is *a sense* instead of a law to be obeyed the child would be sacrificed to the power of adult greed. With due respect for the moral precepts of Hopkin's "Law of Love and Love as Law," it could be observed that the dual character of the word "law" neutralizes his work by the very title he gives it. Law has nothing to do with concrete sense, except a person chooses to obey the fiat of man in opposition to the direct revelation of God. There is no occasion to define literal words, to object to the statement that the child is a "dependent creature." It is not true, because the child itself emphatically denies it. A system without polity would be a body without organs or faculties of any kind. Now systems in constant dispute over moral ethics have a common interest in maintaining the sophistry that the child's dependence upon literal law or literal authority. Moral precepts are always commendable when accompanied by moral practice, for a very weak child can discern example long before it can understand the paradox of etymology.

The point of difference for a sincere thinker of moral subjects is between natural philosophy and speculative philosophy—the truth and theory. Systems constructed by man have a purpose as a necessary negative to make a positive apparent to human conception. They are all transitory, however, and that fact should not escape the observation of a tentative reformer who is imbued with a trained belief that the babe is born for the sole purpose of rival systems contending for its control.

The poison that pagan scholars injected into literature is the governing principle of educational systems at present, and when scholars cannot agree upon what the truth really is, it is apparent that systems are more dependent upon the babe than the reverse; for anyone can learn the truth by studying the babe. Education as a cardinal principle is not responsible for education as a system; the difference again is between the finite and infinite—the truth in contrary distinction to theory.

The diplomatic ability of Aristotle in giving meanings to words that gave the appearance of theory transcending the truth could readily be seen. His sincerity can be left to his own conscience, for he has ceased to be a factor in pampering to the favor of tyranny, but he taught the method of playing with words, which has become the principal method of maintaining systems of oppression. A person possessing a greater degree of experience than the child must, by reason of his experience, understand what is meant by concrete truth.

Experience requires no literal interpretation. It is just as absurd to teach any one how to act natural as to pretend to influence a child before it is born. When a person is thoroughly trained to abstract convictions, he is more persistently ignorant of concrete truth than the babe, when consciousness is first revealed to it. Experience again is not a theory, but the truth, which no person can deny without affirming it to be the truth from the necessary ability to deny it. Systems, therefore, are dependent upon abstracts, which makes it logically impossible to justify a compulsory authority over a child. A confusion of understanding immediately arises, because the literal supremacy of pagan prerogatives are more

carefully adhered to than the sense-truth that is revealed directly to every being or it would be impossible to teach either evil or good. That Socrates was the first martyr to suffer for espousing the principle of empiricism, because it recognizes the very fundamental principle of all collective systems; to wit, that the fundamental equality of man was beyond the power of man to direct. Because all the defenders of empiricism have been crucified in various ways appears to be a victory for systems over the continual petition of the babe, perfectly parallel with the declaration of Socrates; and the present system of education seeks to poison the child with systematic authority, in opposition to divine revelation. The persistent effort of writers to defend the polity of man in his temporal power to construct systems so strong that the very power of God is defied; it defeats itself by denying the very empirical experience that even constructive power depends upon.

The fact that wickedness, evil, and sin are pointed to with a countenance of horror by those who could not teach it thoroughly except having a personal familiarity with their subject, is the strongest appeal for the recognition of the empirical right of the babe, and human weakness. Ideal systems of education are advanced by multitudes of writers, who like philosophers exhaust the most of their ability in seeking to promote material victory rather than admit the truth that is wholly confined to natural education and the only perfect Teacher. The little truth they admit is the flexible character of words; and a careful study of reasons and objects for some specific system advanced, it could be observed that it disputes itself by

seeking to prove that sense-truth is really dependent upon what all theoretic writers are pleased to term "literal truth."

The effort to hide a natural truth which is self-asserting, is the point where all advocates by special educational systems betray their own vicarious attitude, when the motive becomes more prominent as the little truth employed leavens the whole mass. If a theoretic argument will not bear its own weight without the endorsement of popularity to float it, it needs no explanation to show why it sinks. The Bible explains the reason why theories are not true, and to teach children experimentally to determine whether a "literal truth" is the equal of a spiritual truth is murder in purpose, even if it is legally permitted. Such nomenclature as "teaching the senses how to feel and how to think," and the importance of "teaching the will"; such declarations are too vague to present a nucleus for dispute. The most ordinary thinker with respect for sense-truth and his natural faculties unimpaired could readily see that such terms dispute themselves.

The effort to teach children that they are serfs or wards of their predecessors is for the same purpose that heathen sophists taught that weakness belonged to the strong who were the only portion of humanity entitled to live in idle luxury. Words have been continually changed in definition to disguise the same cruel purpose toward defenceless children. The truth will not be conquered by theories and any person who knows he has not courage enough to denounce this immoral practice of teaching children an obligation to their predecessors, is the real responsible party.

If children had a voice before they were born they would be justified in refusing to be born, but natural intelligence has never been conquered for any great length of time. It gathers courage of resistance against the vicarious assumption of man, and what cannot be taught is natural intelligence or a voluntary willingness to be enslaved. If duty is a sentiment that can be made to order, is it not a logical inconsistency to protect a system of education against the general principle for fear children will learn the truth and discover that they lead civilization in defiance of their predecessors, who as a concrete body are ever seeking to conserve the past. The reason is very simple and could be readily taught in a primary school—that every human being fell into the embrace of consciousness for the reason that a contact with some object was a necessity to reveal the spiritual power of sense, which would otherwise remain dormant in a protoplasm state until the contact occurred.

Two hundred years ago it would have been considered high treason to have declared that children were for any other purpose than to be frightened to death. The necessity, however, of the child coming in contact with an object and that object could be considered to be its predecessors, the object could not be morally justified in assuming a right to force a premature contact with the child. The precept of moral intention toward the child for the child's good, will not justify the teaching of synonymes and dual definition of words to attract the attention of a child for the same purpose that it was formerly frightened to death.

If the child is naturally born to make its own way

in the world according to Scriptures, objects springing up in its path with pretence of assistance only to betray its confidence, is more the object of systems that give evidence of self protection rather than any sincere interest in enlightening the weaklings of humanity. The "settled" convictions of the predecessors of the child, that it is a dependent creature, is a false premise to start with, but if the child can be taught to believe it, it becomes a passive toy which the great multitude of systems and "free institutions" depend upon for support.

It is a very narrow objection and also a poor excuse to demand reasons for spiritual power or Divine government. To transcend the infinite in thought, does not establish a fact that the imaginative faculty of the mind may portray. Every one who can imagine things can reasonably believe that any one with normal faculties can do the same thing, after experience reveals self-consciousness—concrete knowledge; and to continue the analogy to a conclusion, if knowledge is truth, it is also God, proving the empirical character of every human being. Knowledge is not a product but a producer possessing value of an infinite character. The effort to qualify or predicate what the word truth represents exposes the folly of predecessors to their posterity, providing that systems of destruction that would advocate the "breaking" of a child's will, are successfully combatted by the babe who is better provided with means than any system that has no protection, except their ability to misinterpret literal words, and give them special definitions, to catch the unwary in the net of sophistry. It is like the merchant who seeks the trade of those

who offer the least resistance to his methods,—the main object being to hide his inner purpose with an external grace of pretension.

CHAPTER XXXVII.

PUBLIC SCHOOLS.

THE marvelous growth of America is due to the public schools, they existed before political greed became organized, which was a mere supplement of commercial greed. Commerce had scarcely devolved from piracy at the close of the American Revolution and only for the moral integrity of Washington, Jefferson and Franklin, the new-born States would have declared war against each other. The compromise that effected a federation of States was a co-partnership of commerce and politics. The people served one or the other and frequently both, as long as it did not effect personal liberty, which at that time included religion and education both.

The civil war was occasioned by a quarrel between commerce and politics over the division of the spoils, for the country had commenced to grow wealthy, but personal liberty had also grown with wealth, and that natural God-given principle held the balance of power and won the victory. Commerce and politics are quarreling again, which will result in another war un-

less the school teachers of America prevent it, for at present they hold the balance of power.

It is immaterial whether school teachers fully realize they are the instruments of polity or not, if they will only study the situation with philosophical care, they could see how impossible it is for their personal liberty to be conquered by political greed. Honesty is not a policy, while it may be good policy to be honest, also when honesty is prompted by a motive, it only appears to be such, a mere symbol of honesty. Spiritual honesty should be studied separately from symbolical honesty. The State may have usurped its authority, as history distinctly records that they all have, it would not justify a teacher of a public school in berating his employer, from whom he took pay. That is, to condemn a system as dishonest and continue to embrace it, is self-condemnation, for the teacher is an integral part of the system. Government is a cardinal principle, but it never rises superior to the people who are its natural protectors. It establishes a reciprocity of protection of strictly a material character. A careful observation would disclose the importance of treating a spiritual government as distinct from a visible government instituted for social protection. The fact that teachers even hold different opinions upon this subject is strong proof that spiritual authority is an independent government, for it could not exist if two persons were inspired or delegated by the same power to contradict each other. It is not strange that a difference of opinion exists, but with a respect for reason, it could be seen how impossible it would be to obtain a diverging opinion from a source so infallible as spiritual authority.

While it would be wise to recognize spiritual authority from which no one was ever known to escape, it would appear unwise to admit the invisibility of a principle, and then dispute it by an elaborate infusion of ideal explanation. That may exalt a teacher, but it confounds the child's understanding when it was practically being instructed to discard its own experience, and be guided by a teacher who claimed to make invisible principles visible. It is more important to recognize the impartial character of invisible authority than to attempt to direct its influences. Education as a general principle is more to contend against greed, than to cultivate it, therefore public schools supervised by political authority are a self-conviction of a dishonest purpose.

A public school is not a "free school" as it is sometimes called because the word "free" is a very significant word of an empirical character, and the distortion of the word could not be consistently applied to a school where freedom was held in abeyance; taught freely in precept but strangely contradicted by a multitude of obligations thrust upon the attention of a child before its experience had scarcely passed the period of innocence. It should be understood, therefore, that a public school is supported and protected by the public for the common good. If this is a mere sentiment it is because governments have not reached a point of honesty beyond their political swaddling clothes. It being recognized that the purpose of a public school is for the common good, it then rests with the teacher whether the honest purpose or the political purpose will be served. The supposition that the title of personal liberty is only conferred

upon teachers by political or state decree, would consign a flock of children to a condition of slavery, to promote a political end rather than the common good.

A teacher who would take umbrage at having his opinions criticised, would exhibit a narrowness of mind, decidedly unfitting him for the responsible care of youth, yet such is the political influence if strictly obeyed, that natural education would be the only protection of personal freedom. There is no higher type of personal freedom than the privilege to determine the motive as well as the action. It suggests that a moral sense is just as real as consciousness. It requires no dogmatic discussion to determine what is admitted to be a personal privilege to determine for one's self. A person could exercise a personal freedom and deny it to another when from a literal standpoint the principle would hold good. A person who had not reached a point of experience, to determine whether morality was directly or indirectly revealed, would be an uncertain school teacher, even if he possessed a remarkable volume of literal ability. To be concise: When a teacher tries to believe that tuition supersedes intuition, he would be ill-fitted to promote the purpose of a public school, allowing that he might not be a positive detriment. There is no state employer that occupies such a responsible position as the teacher of a public school. It is a moral obligation rather than political, for the State itself will grow corrupt to its own destruction, if honesty of practice is left to a mere declaration of purpose.

The public school as a principle is superior to its official management which never reaches above hu-

man frailties. The teacher has a touch of ostentation when he takes credit in belonging to a faculty from which public schools were founded. It would be well to realize that public schools were the outcome of opportunity, and teachers were executives rather than founders of the institutions. It is important for a sincere teacher to consider that schools were demanded by the populace rather than forced upon them by the professors of learning. History is better evidence than personal opinion, for at no period in the world's history were the professionally learned ever disposed to enlighten the populace. To the contrary every effort was made to prevent the populace from learning of their natural rights. It requires no argument to observe that when a person can read books, he can also reason about them. The relation, therefore, between professors of learning and the populace must change to conform to the principle of the public school, or youth must be trained to serve at the command of the professionally learned. If learning was withheld from the populace for the purpose of a continual subjugation, which is a historical fact, can the subjugation continue since the effort to prevent popular education has practically ceased?

It reflects a suspicion that the learned as a professional body are not willing to admit the relation of public schools to civilization. They are of comparative recent introduction, since the advent of America presented the opportunity. An immediate surrender of political power is not characteristic of human nature, and when public schools have to struggle for existence against political opposition it presents a situation analagous to the struggle of Christianity;

first opposed for its destruction, and then embraced for the purpose of political control, with the same object in view as its former destruction. It can only be from a neglect of history, not to observe that professional man and political man have always contended for popular obedience to their authority.

It is idle, therefore, to hold that personal liberty, public schools and the freedom of religion are the result of a reversal of ancient holdings. Present circumstances will not warrant such a conclusion. It is this fact that the present school teacher is concerned with. He must choose whether he will be guided by his personal experience (the limit of his judgment) or follow the indirect authority of another's experience. There is no escape from the choice, between personal liberty and personal submission. From a moral standpoint personal judgment is a command, with a penalty for non-compliance attached.

Personal liberty, Christianity, and public schools are derived from an invisible force over which polity has no control. The relation of the teacher is subordinate to the cardinal principle of education, and moral obligation commands his first attention. He may study morality from a spiritual or literal standpoint; if he follows a polity and neglects the natural sense of moral duty he admits spiritual morality, by seeking to escape its penalties, in embracing the literal—that is, a persistent effort to comply with an invisible command by a visible display of literal morality. If the meaning is still vague, it relates to the difference between the truth and theory—between the direct and indirect revelation, or between the spiritual and the literal.

When personal liberty and education are accepted as cardinal principles, it is more the duty of a school teacher to determine what he thinks himself is proper instruction for youth than to blindly teach literal authority by reason of its prominency too often due to political sagacity. That the public school was a natural conception is the point to be considered, against the vanity of man in teaching the innocence of childhood the wonders of Nature are only to be known from written language. That this is the trend of text books, is the authority from which such a conclusion is drawn. It is counteracted, however, by the differential character of school teachers, which also shows the distinction between a public school as a cardinal principle, and one that man would strictly confine to book authority, with the vicarious attitude of man which he is prone to assert for himself.

The public school supersedes the State supervision, in the sense that it is a principle apart from political control in like manner as religion, which is gradually withdrawing from such control. That a nation controls its subjects as a means of self-preservation applies to a State that tries to unite politics and religion. It will devolve upon the vigilance of school teachers individually to counteract the political effort to control secular schools for the same end that religious schools were maintained previous to the advent of American independence. Morality is the principle derived from sense conception, a principle above political control. It is not confined to a few literal precepts, but it embraces the general principle of honesty. The child is confiding and easily misled. The reasoning faculty to the extent that experience has

developed is very keen in youth, for that reason an evasion of the truth will tend to withdraw a previous confidence in the teacher, and when a complete loss of confidence occurs, moral instruction would be accepted as a convenience rather than an obligation.

A school teacher who voluntarily follows text books by reason of their introduction into public schools at the command of state authority, would contradict by his own act any precept that he might advance to youth, in regard to the importance of individual thinking. That is, it would be practically absurd to persuade a child to think with a proviso that it confined its thoughts to what it was taught to think. It would be idle to hold that a child, grown to adult age would profit by his training and think for himself. A child may forget much of his early training, but he never forgets any little deception practiced upon him by parent or teacher.

An empirical decision is very attractive to a child, and proves conclusively that he is more inclined to be honest than dishonest, but when he observes a teacher refusing to practice the precepts of a text book with an evasive excuse, the child drifts into a course of deception more readily than it can be eradicated. A code of moral ethics is not necessary for the average school teacher's observation, when he has the practical facts before his eyes; for that reason a polity of method other than strict honesty will not make the best citizen, what the State desires. The State as a power to control the public schools, has no interest in it beyond its own preservation. The moral feature of the schools devolves upon the personnel of the teacher. Text books of the mystic order, treating

upon idealism and psychology, is dogmatic polity, because the motive is hidden. Such books are not religious or moral, because they are untrue. If it is, therefore, more important to maintain a deceptive principle than preserve the welfare of the child, the responsibility rests with the individual teacher, for the decision must be empirical regardless of differential opinions. It is an extension of moral obligation, when the welfare of a group of children is of less importance than the personal interest of a teacher, who would use his office to foster factional contentions.

The dual character of education is divided between the natural and book knowledge. To teach a child that knowledge is dependent upon books and a mediator, is to maintain pagan prerogatives. Allowing that children are verbally taught the importance of thinking for themselves, the principle is immediately contradicted by books that make it more attractive to be guided by the thoughts of others. This confusion favors the most attractive method and as a mere observation, it is doubtful if one out of a hundred of the book-taught, have an idea, or if they did understand what it means for a person to think for one's self, he would not be willing to do so, simply because book knowledge holds out the greatest expectation. While books therefore contend for tuition, Nature insists upon intuition, and this struggle for supremacy over Nature may be a necessary evil, but dishonesty and superficial morality will never be a virtue.

A child is not a machine and the great variety of methods to make him such has always resulted in

failure sooner or later. Slavery, State ownership of its subjects and the modern method of controlling education, are parallel efforts to make machines of humanity. It is not for one person to assert it, but results of modern education, cannot be varnished over with eloquence or rhetoric. The modern method of slavery is practically to win the confidence of the child for the sole purpose of betraying it. A few abstract exceptions do not effect the general result, and when parents realize from their own disappointment, how their confidence was betrayed, a revolution of some character must occur for Nature will not be imposed upon for the convenience of greed. School teachers with moral convictions (not superficial morals) can control the situation by individual effort, for collective efforts in accomplishing reforms can be more readily overcome than the honest convictions of a single person. It is for the reason that a person is not a machine, the empirical stands for. What experience teaches to be true, is the only method by which civilization is possible.

The continual effort derived from antiquity to maintain that knowledge is necessarily derived from a mediator is a condition of polity. If it is true, it should be asserted in an open, frank manner, void of all esoteric phraseology. If it is believed to be false it should be as frankly denounced. The teacher or his protege cannot escape a personal decision of whether knowledge is obtained directly or indirectly; or whether intuition is superior to tuition. It is mediocrity that is concerned with this proposition, for the ultra learned are not ignorant of the facts.

CHAPTER XXXVIII.

PURE REASON.

REASON, to be what is universally claimed for it, can be no less than the simple truth. Simple because it is a common privilege, truth, because it relates to conceived consciousness, by reason of contact with an external object. A discussion in literal signs is only a step removed from the defining of words, because the science of mythology is constantly reappearing under a new name, and proved by the remarkable ability of man in a deferential degree to distort words to deceive the credulous and compel the foolish to serve the wise.

Modern mythology would have to be disguised in a new dress, and a change of name, if the populace could be persuaded immediately to believe there was only one God. Primarily considered, the same principle is involved at birth, since it would be impossible to conceive consciousness in the absence of a fall, or contact with some external object. Pure reason suggests, without seeking a possible objection, that the mythical character of words would no doubt be equal to, that a child could not think in the absence of something to think about, or feel without some contact of a negative character. In the absence of the sense of love, it would be reasonable from general observation that humanity would have committed suicide before it would have tolerated the presence of a child. What has man, considered as a free

moral agent, got to his credit against what history records against him?

Mr. Herbert Spencer eulogizes mythology as having been a necessary method of human progress. He does not assume that myths were matters of fact, but he appears sincere in clinging to the science of mythology while his own thoughts are thoroughly absorbed in the single end he has in view—the science of evolution. His entire writings are an elaborate attempt to apologize for intellectual tyranny. Orthodox opinions can undoubtedly be held with a sincere purpose in trying to improve society. But a strict method of esoteric logic would not permit Spencer to see the error in his philosophy, which is general in the system itself, and scarcely removed from the doctrine of socialism. The whole is ideal illusion or modern mythology, lacking the essential feature of pure reason. The difference in species and opinions, is scarcely recognized as a wise provision against the danger of a passive life, when intelligent existence would be as mythical as an ideal conception of perfection.

The breath of life is a common inheritance revealed to everything that lives; empirical consciousness is the very genesis of personal judgment. It is a title that cannot be transferred, however submissive a person may become by persuasion or fright. A leader, may he be a chief, king, or director of a minor organization, acts from a disposition to command. Every babe is a born leader and commands every object he perceives that obeys him, but if the object becomes aggressive he demands assistance; if that is not promptly rendered, he learns humility by experience, from which source pure reason is also derived. The first conception of a thought is a direct revelation of invisible authority, but a visible revelation of

indirect authority produces an activity of the intellectual faculties, when reason directs the choice between the positive and negative character of the will. The difference, therefore, between a visible command and that which is spiritual would not concern a child, for it naturally clings to a visible object simply because it can be seen and felt. It is a miraculous wisdom that bestows a latent intelligence within the brain cells of a human being. The point is, that latent intelligence is spiritual, and however unconscious a child may be of the intelligence it is in possession of, it is all the child will ever possess. Cultivation is a mere figure of speech relating to personal convenience, having no authority over spiritual intelligence.

The mythology of the ancients shows conclusively that it could not have existed except in proportion to a developed intelligence. It was the system of education that political necessity appeared to command, since distant races having had no known connection with each other, evolved a mythology in general character the same. It would appear from a moral standpoint more reasonable to arrive at a distinctly opposite conclusion from that of the modern school of evolution, scarcely any advance from the universal practice of mythology.

It should be observed that slavery or some form of subjugation was always contemporaneous with mythology. It would hardly appear reasonable that a leader of a gregarious collection of humanity could be intelligent enough to act the tyrant in taking advantage of the weakness of his followers, and not know it. Besides, all rulers and leaders have not been tyrants, which proves that tyranny was not an essential factor of leadership.

Experience is a continual unfolding of intelligence, but

if there was no inner intelligence there would be nothing to unfold. A leader can only bring forth his followers when such followers exist. He can also teach them evolution, but the act of evolving is controlled by the inner command, in proportion to the degree of intelligence that experience had evolved. Hence there is no intrinsic principle that a leader or ruler will admit after declaring his purpose to lead or rule. He will not admit that evolution is a natural or spiritual growth because his end in view is to lead or rule, which implies the necessity of a mediator in the evolving of intelligence. The presumption of a leader or ruler is farther extended by insisting upon their power to transmit intelligence exclusively of the common privilege bestowed upon entire humanity.

Literal reason depends upon literal words, and such reason is lacking in purity in proportion to the defective character of etymology which explains the use of words, but in attempting to explain their origin, the spiritual power to produce words is not recognized. Thus pure reason is buried in silence, while visible reason or the literal, parades itself as the ruling power.

The fact that all ancient rulers adopted some form of mythology introduced the means to establish a literal philosophy. Material evolution is constructed upon the same principle as mythology, for the purpose of justifying the interposition of a superior type of humanity, between the genesis of life and intelligent development. To disprove it by literal reason is impossible, for an invisible Spirit can be materially clothed in relative words or figures to any extent that the imagery of thought may construct. Spiritual reason, however, is pure reason that silently evolves a growth that the egotism of man seeks to explain for his own advantage. It is pure

reason, however, that determines the difference between actual personal experience and that which is derived from language relating to the experience of others.

Mythology, slavery, and literal education, are identical methods having the same end in view. Natural or spiritual evolution, which is practically the cardinal principle of education, the only method also by which pure reason is possible, transcends the mythological as sunlight supersedes darkness. The conception of an idea is a spiritual effect; it constitutes a touch of Knowledge and the effort of a philologist to make words to conform to his desires, institutes a system of mythology, idealism, or imagination,—whichever word is used, the same end is involved. Any reason that is advanced to justify a qualification of Spirit or conceived knowledge, is as constantly deflected by pure reason as it is constantly presented in different form. The myths of the ancients were the same as the myths of the moderns, the only difference being a change of name. MacMuller calls mythology the outcome of a diseased language, but who can conceive of a pure thought being corrupted by a diseased language? Spencer says that science is indebted to mythology, by which process the survival of the fittest was evolved. Spiritual knowledge or natural knowledge he would only consider as “vulgar.”

The inference from such doctrine could be drawn that indirect knowledge was necessary, even if mythical to overcome the “vulgar” knowledge directly conceived. The fact that myths were constructed by distinct races, and always by those who had evolved a greater degree of knowledge, since the purpose was

the same of deceiving those of a less evolved conception, it would suggest that Spencer's effort to substitute material evolution for the spiritual, was not only mythical, but for the same purpose—to frighten the credulous. Drummond, also, tries to materialize Spirit, (the essence of mythology) by constructing ideal spirits in correspondence. When pure reason can be persuaded to surrender to mythical reason, the object of such a science is determined by the result. Because the populace are less developed than the results from the predilection of those who simply attract followers.

The fact that the most obscure species of humanity gives evidence of a progressive intelligence, shows that every effort of man to apotheosize himself as the progenitor of intelligence is a myth. The science of mythology developed in proportion to the immediate success attending it. The institution of slavery and its decline proves that tyranny was fostered by developed intelligence. The effort to apologize for tyranny as a necessary evil to promote evolution, lacks the important feature of pure reason, no less empirical than the fact that freedom and liberty are an individual conception from which circumstance intelligent progress asserts itself against the collective polity of man to obstruct it. The effort to maintain a theocracy against the silent judgment of the individual has always failed. A government that assumes a paternal attitude over the inborn title to private judgment, is equally a subject to the Higher Authority as each of its sentient units are. The government may be called by any name that can be manufactured, but it is always a protected institution as

well as protective. For that reason when a government usurps authority in defiance of personal liberty, and pure reason it is a dangerous experiment.

Abstract education by compulsion can be equally as oppressive as any form of slavery. It is simply taking advantage of a weak intelligence to serve the more developed. Real education is not a product of compulsion, a being in possession of conceived intelligence is the equal at least of a blade of grass and that even cannot be compelled to grow. It would be well to consider what is meant by education. A person's brain could be filled with reflections of other people's thoughts and considered education. In that case it would be a tacit admission that indirect education embraced it all. Latent intelligence and pure reason would slumber in a person's brain after he was thoroughly forced to accept the indirect process as superseding the direct. This is the point when myth would be mistaken for reality, because it had accomplished its object in convincing a person that it was the only reality there was.

It does not concern pure reason because of the prominence of a person who would advocate compulsory education as a polity for the protection of the state or society. The question would immediately occur, whether it was more important to protect the state than to protect the child? The fact that compulsory education is limited to the abstract, or indirect defeats its declared purpose, since what intelligence has directly conceived needs no compulsion which would destroy its directness. It follows that if the prime object of compulsion is to supersede direct intelligence which to be such would be a self-re-

vealing force that might be obstructed, but never compelled to appear. If it is contended that education is to "lead forth" the mythical pretence is still more evident. What is there to lead forth when the very conception of intelligence is to spring forth until the child's confidence is betrayed, by which process it either grows stubborn and revengeful, or calmly submits to being compelled to accept the thoughts of others, until it is possible for a person to forget that he had intelligent organs to forge his own thoughts.

It is an admission of state officials that advocate a compulsory education, that the State usurped its authority, since it would be absurd to compel a child to respect a good home. Society also in the abstract, has a selfish end in seeking to educate children to serve its purpose. That the welfare of the child is a secondary motive, and known to be such is admitted by the process employed to accomplish it. For that reason again, the responsibility of protecting the children, rests with the individual teacher.

The political motive of the State's control of education, is to the same end that prompted the political effort to control religion in the dark ages. The State effort to control education cannot be justified by pure reason even in literal methods of representing reality; for history is a continuous record of the political warfare against religion and education both. Hence if the entire past used its political and militant power to prevent the populace from developing, it must have been by reason of the people showing signs of ability to progress. Otherwise no force would have been necessary to prevent the populace acting in their own defence, if intelligence was only possible by indirect

conveyance. That is, if the populace were not naturally endowed with intelligence, it would have been absurd to attempt to teach them anything, and if possible more absurd to try to prevent an occurrence so obviously impossible. The ability of man to distort words and mutilate language, will not disguise the political intent in seeking the control of education, by the modern renaissance of learning. Besides, by the modern renaissance people in the absence of assistance or compulsion, are showing to the entire world that opportunity to develop religion or education, is the natural right of every living thing in possession of progressive intelligence.

CHAPTER XXXIX.

OBSERVATIONS.

WHAT was, what should be, and what will be, are subjects of elaborate discussion, but what is, wisdom apologizes for, and whatever cannot be hidden behind curtains, is carefully smothered from public observation by a trained system of ridicule, or social ostracism toward anyone who dares to call attention to what is. Silence is ignored, no less than the attempt at presenting any remonstrance against the modern educational system.

Less than one hundred men in each State of the Union not only control the State, but for all practical purposes they are the State. This bureau of

authority seeks more than the control of the present, since their effort to control the thoughts of youth would apparently commit the unborn future to their exclusive wisdom. Language is so versatile that it appears to encourage a privilege of dissembling, and from an impersonal observation, one could feel charitable toward a person who becomes intoxicated with the intricacy of language. The difference between a literal truth and a spiritual truth appears to bewilder a person. It suggests a possible innocence in the absence of experience. In fact spiritual truth is experience. A literal truth is true according to the letter or word representing an object, or conceived experience.

It is the choice of priority between experience and the literal, that an individual is compelled to accept, for the gulf is impassable between the spiritual and the literal; the observation, however, is strictly a personal judgment, as much so as empirical existence. It could be disputed in literal words, for language is as accommodating as a kaleidoscope, yet the fact that personality is the most sacred institution that was ever permitted to dwell on the face of the earth, would be as self-evident as the sense of feeling. Science will exhaust itself in trying to discover the touch of Spirit that moves things, since the correspondence of Spirit is personality sublime.

The limit of abstract education is imitation and only possible by the instrumentality of literal or figurative signs. Hence an honest language would be an economy of education that would make Christianity a possibility.

Since Socrates every person who has made the at-

tempt to break down the barrier to the Star-Chamber of esoteric learning, has been persecuted in some form or other. It shows an effort to combat the least attempt to practice spiritual intelligence which is the declared purpose of learning. If a specific few can continue to limit human thought by maintaining a secret code of correspondence, the division between the animal and the human is contingent upon the ability of the few to maintain permanent castes, to be recognized according to a division of language. It is noticeable that only professions need to be conducted in exclusive language, forming a peerage that suggests an effort to monopolize intelligence, and its distribution. Either religion or education is apparently controlled by this monopoly to such an extent that neither will be socially recognized as a general principle, if language is defective in form. This struggle between mental and physical energy, so-called, may continue until the end of time, but it will also continue to be dishonest.

Social, political, and commercial disorders are discussed in accord with the cast of language; there is no interchange of thought, as a rule between man and man, at least with no degree of equity. The trained professor teaches; the layman obeys, and if he is tractable he is initiated into the Star-Chamber of esoteric learning. It does not appear exclusive, except in language, which is laboriously studied for no possible purpose other than to make it exclusive. If there is a mistake in this observation there is no mistake in the indivisible character of spiritual force. Thus to divide humanity in accord with language, two forces and two gods must necessarily be acknowledged. To be explicit, if there is in reality

a mental force and also a physical force there is only one experience to determine them. It is strictly an observation to determine whether a person can be so trained or educated as to yield his natural conception, and be sincerely convinced that his knowledge is derived from external influences. The ambiguity of language appears to favor a perpetual division of humanity. Yet individual conception is equally persistent in insisting upon the truth or pure principles. Two professors of learning will contend with each other radically, while neither would admit a common intelligence for universal humanity. The "high and low type" is what confounds the learned evolutionist, or the most ascetic theologian. The layman, or "low type" of humanity, are not recognized as having the disposition to think upon the relations of man to man. From the standpoint of a layman, it could be observed that he could think in silence, when he could only observe the conduct of two professors toward each other. The layman's ignorance of the language would not prevent him from studying the situation in his own simple manner.

"What are they contending about?" would be the natural observation of a dog. As a supposition it would be more fortunate for a person who was unable to think for himself, than to be burdened with the "higher type" faculties, since not only the responsibility of conducting the affairs of others faithfully and honest, the empirical attitude thus admitted would have to be supplemented by additional thoughts in proportion to what was denied to others. There appears to be a natural equity between man and man, even if he is ignorant of the fact, or what would be worse than ignorance, to know it, and not have courage enough to admit it.

Common courtesy would suggest that an observation of personal conduct could be kindly considered irrespective of station or caste; providing however, it was declared to be free of any political intent. That is, on strict lines of a personal privilege to hold and also express an opinion that humanity is figuratively One. A contrary opinion is equally allowable, and this recognized courtesy would establish a theory at least that Man in spiritual equity is not only born free continually, but was always born free, since intelligence was first revealed to primitive man. The individual who feels that he has a balance in his favor or yet an obligation due to others, has this important feature to settle with himself, whether he is willing or not. If he decides not to consider the situation, but remains indifferent to his personal privilege, the same disregard for his neglect will be observed of him by others. To escape from his own presence would be impossible.

Now to apply the same rule of a prominent evolutionist in proving material evolution, the point to observe is whether the same postulate will not prove spiritual evolution, after which the difference between the spiritual and material can be considered. The privilege of private judgment could not be such, if one person claimed a right to exercise his own, and yet to extend the right to decide to the extent of prohibiting, by force if necessary, the same right for another. It is a mere assertion from which no proof has been established, that Spirit cannot think except it is in touch with substance of some character. In any event it is strictly an empirical touch, which is the main point to bear in mind. There are no conditions of a material character that could be

attached to a thought, that depended upon individuality to make the touch effective.

The predicating of conduct to establish a circumstance of exception would apply to the condition as an external feature, and also material; but it would in no sense apply to a private thought which derived its activity from a touch within. It is not a theory or doctrine to the individual, since the organic action to produce a thought is strictly confined to the inner realm. Theory and doctrine immediately occur from the great variety of efforts to establish correspondence with another person. The invisible, therefore, is a principle apart from material things, except its touch with the incarnate person, in no sense responsible for a private thought by reason of a responsibility of any conduct which might be prompted by the thought.

The private character of a thought is determined by the same individual authority, from which the thought itself is derived. Hence, in denying or affirming the right of private judgment, and the spiritual unity of humanity, the inconsistency of denying such a unity could scarcely escape the notice of a person who thought of the situation sufficiently to deny it. Ambiguous words even would be exhausted before the consequences of a denial of private judgment would be completed; the most serious of which would be for one person to exercise his own private judgment in denying the same privilege to another.

Material evolution is a visible fact of which neither theory or philosophy is necessary to make it more visible, for that reason spiritual evolution suggesting a growth of an invisible principle would be equally as inconsistent as to assert that growth in material things required to be ex-

plained, before the intelligence of one person could comprehend it, without the explanation derived from the intelligence of another. Spiritual evolution is a silent force as invisible as Spirit, and it has a supreme advantage over material growth, because it requires no literal intervention to demonstrate it by any rule which material things are improved. If it is a mere figure of speech to imply that Spirit can grow, it being admitted to be invisible perfection, it is equally true of matter, yet growth is a visible fact, but to be such it can only be recognized by the individual, which is more important to concede than to admit the visible fact.

There is no difference between spiritual growth and material growth that words or figures can portray. The difference is in the relative signs. That is, a number of words can be used to signify a single object, but the number of words employed add no attribute to the object. When obligation and responsibility are treated as empirical, it requires no distortion of consciousness to comprehend the fact that a spiritual truth is as strictly individual as an observation. It would, therefore, be a safer base for opinions to rest upon, than any literal base that can never rise above its own source. Spiritual language in no sense depends upon the literal, but a correspondence of observation can be maintained in either form, but the literal method can only become true, when it compares perfectly with the spiritual, or whatever degree of experience an individual may have attained. There is no more painful observation than to witness the action of any object either animate or inanimate, indifferent to its own comfort and repelling its own ability to think from the original fountain, such a person admitting a limited experience, by the display of an un-

limited ability to express the thoughts of others. It presents a situation that repels correspondence in spiritual language, since the intoxicating influence of the thoughts of others is in complete command of the person so intoxicated.

The spiritual equity of man is an immutable fact, that experience is cognizant of. Every observation of whatever character must be based upon this fundamental principle or intelligence, so called, is an artificial product. What are the theologians, philosophers, and scientists contending about when they cannot agree upon a definition of the term by which they name each other? The contention has been more or less continuous, only to be settled by natural adjustment. The gist of the contention is to determine whether man was born ready-made, or made by his progenitors ever seeking to usurp the credit, while they are unable to prove to each other how they do it. To admit the spiritual equity of man would immediately suggest the material feature of the situation, when the inequality of man was a visible feature more striking than the silent invisible. A man can be born the equal of any other man, and not know it, and what would be a greater misfortune to discover the fact and not have courage enough to admit it. The effort therefore to maintain a peaceable division of labor in transmitting knowledge indirectly, continues to grow more dubious, as individual courage becomes strengthened by the conception of spiritual equality.

It is immaterial how much credit the professors of learning assume, if they cannot agree, for it cultivates the observations of the laity, and stimulates courage, since a contending body in factional dispute corresponds with direct knowledge more perfectly than the precepts

of a contending body. The influence of contention among leaders is more readily comprehended than literal instruction. It is a vivid example of inconsistency, when a body of men declare they are contending with each other to establish some settled method of conveying tuitive instruction to the undeveloped people of weak intelligence. It could be observed that the influence of example is a system of education more potent and less expensive than the system of conveying indirect knowledge, which is admitted by the contentions between the teachers to be more political than honest.

The constant rebellion instigated by direct knowledge against the aggressive character of indirect systems having no unity of agreement, can only be determined by observation. It is a stern chase for literal words to transcend experience which is direct knowledge. The victim, therefore, who can be compelled or persuaded to believe that tuition transcends intuition, becomes an intellectual receiver, and however brilliant such a person may become in rendering with perfect exactness the knowledge so received, the constructive faculty of the brain will gradually become dormant, when an original thought would excite such a feeling of contempt that the most important faculty of the brain is as effectually closed as if the victim had never been born. Not to know it is a consolation, but such protection will not exclude observation. The political pitfalls are parallel to the primitive fall. If children, therefore, are led to destruction by political sagacity in forcing them to be taught that knowledge is derived from our predecessors, and indirectly transmitted to posterity, the responsibility for their destruction rests with the teacher that knows better.

When a person observes that direct knowledge always

supersedes the indirect, it will also follow that spiritual intelligence is impartially bestowed upon the human race at birth. It depends upon individual observation, also, to notice that human intelligence distinct from animal instinct, is progressive, by reason of the universal disposition of man to use tools or instruments to work with. This proves that whatever may be subsequently taught to a person, he always possessed a direct knowledge at some prior period. Whoever might object to such a conclusion could not escape from the observation of others, that he was controlled by some motive of polity, rather than a sincere purpose in continuing to hold to the supremacy of indirect knowledge.

Spiritual truth is common property, as free as sunlight, but polity lurks behind the necessary principle of government, the very necessity for which proves that man is more devoted to material greed than any just recognition of an impartial title to progressive intelligence. Innocence of childhood and ignorance of literal defence is the base from which polity is the most effective in the dissembling of benevolence.

Education, the pure influence of spiritual truth and impartial sunlight, is imitated with the most brilliant pretense to attract followers, for which they are taxed to contribute to the betrayal of their confidence. Knowledge, intelligence, virtue, and morality are directly revealed, and therefore it is impossible that such principles can be literally transmitted from one person to another. When it is observed that virtue is silently latent in the base of humanity, while vice is being cultivated, Christianity will have an opportunity to advance.

CHAPTER XL.

THE ECONOMY OF GROWTH.

EDUCATION and Evolution are embraced in the principle of growth. It can be affirmed or denied that knowledge, virtue and morality are teachable or unteachable principles, but in either event the truth would not be involved. A conceived truth and an "acquired truth" cannot be embraced except by the quibble of terms. A very young child can be taught that acquired truth is equivalent to a conceived truth. To mislead a child, however, to serve a political purpose, is equally as dishonest as the capture of men too weak to defend themselves, and compel them to serve their captors, which was also hidden behind the screen of political necessity.

No person ever committed a greater crime than to mislead the innocent, too ignorant to offer any resistance. The absence of intent will not spare the child any more than it would to drop it from a precipice. For this reason political influence should be carefully examined to prevent being an unintentional instrument in the crippling of children. Indifference or a careless experimenting is only a shade removed from a deliberate act of depriving a child of its natural right. A sentimental controversy is not pertinent to a subject so important; for, regardless of the volume of acquired knowledge a person might have, he would be a machine in practice if he were indifferent to the welfare of the child, and more interested

in protecting his own sentimental convictions. Results are a better evidence of an evil than sentimental authority, however prominent the source.

Growth implies a primary condition of imperfection. Plants grow, man grows, nations grow, and it has been universally recognized from the lowest to the highest type of man that only One energy or force is employed in growth, in whatever form it is perceived. Political man has always intervened in some form or other to obstruct growth. It is not necessary to trace his career from a "medicine man" to a politician of the modern type. The more important feature is to inquire into his being a necessity. If he had always been a full grown man he was as necessarily perfect as a child's imperfection necessitates a growth. Results show, however, that he was not perfect, but needed growth as well as the child. The polity man has been continually condemned from unquestioned proof that he was a dissembler, yet he continually appears in some new form of dress. He appears, therefore, to be a mysterious necessity. From a philosophical standpoint that evil is a necessity, since goodness may be a goal of perfection to stimulate growth, the polity man could be classified as a necessary evil to warn youth by his example what to shun. It would at least account for one method of growth, and treated as a postulate even, it would account for the deceptive character of written language, which has always been more or less controlled by political authority.

Mechanical tools were first suggested by the direct empirical conception of progressive intelligence. Man made a club, hammer, and also literal words, since which period the misuse of the power of mechanism and the acquired ability to distort words have never resulted in artificial

instruments ever making a man, or a single thought. Man is more than an artificial product. He never can acquire enough to equal the conceived knowledge revealed to him at birth. Individual man has no occasion to ask his predecessors whether it is true that "God made, man in his own image." It is revealed to every child that is born, and he has got a clear title to the knowledge of it. Man could reason also, previous to the destruction of his spiritual mechanism, and the artificial substituting of indirect knowledge in place of the direct, equivalent to a cripple being compelled to use crutches.

Providing a person believes he was created in the image of God, which is an equal privilege to disbelieve from the same conception of thought, it could be realized that God never uncreates. If the touch of Spirit is recognized by experience to be the advent of a thought, the word Man and God relates to the same spiritual principle, therefore it is only from the distortion of artificial language that the image of God can be less than God. Political man never organized a material force strong enough to compel a person to disbelieve he was the image of God after once believing it. The very language that has been made with the most deliberate purpose to teach the superiority of artificial man over the natural or spiritual, bears testimony that a corpse is only the dead body of the man. If the dissolution between Spirit and matter makes it necessary to name all that was visible "a corpse" which was previously termed "a man," the invisible that departed must have been the man. A conceived thought is more than science or theology ever analyzed or psychology ever explained. The thought itself is the ideal vision that political man seeks to impress upon the plastic mind of youth that he was born in debt

to his ancestry. To be a success, however, the child must be carefully watched or he will discover he can make visions equally as correct as his ancestors.

A choice of action is a visible feature of human existence requiring no explanation, since experience always corroborates the fact. The most eloquent phraseology is an empirical example of the impossibility of convincing another that experience was not an individual conception. It makes the choice between direct and indirect knowledge the most important feature that a person has to consider. The choice of Esau was a privilege that no person can escape from. One can vacillate between the direct and indirect and exchange apologies with another, trying to hide an error behind the literal sentiment of the imperfection of man. If the visible action of man does not suggest that a complete conviction of helpless imperfection in his own right, is not an apology for every evil act he commits, a proof to the contrary has yet to appear. This choice relates to growth; for the reason that a firm conviction of indirect knowledge transcending empirical experience establishes a limit to growth at that point. Comfortable enjoyment may not be denied to a person who chooses the acquiring of the thoughts of others, however brilliant, to the neglect of his own.

A contempt for empirical thoughts betrays a person at once, regardless of his volume of acquirements in the form of book knowledge, or what would mean the same—indirect knowledge. The exclamation: "We know it!" only adds to the readiness of man to betray his egoism. A child can be taught not to think by constantly teaching it to learn the thoughts of others, and emulate their actions, if it had any desire to be a visible success. If a child's success in life depends upon polit-

ical control, no amount of philosophical apology for the acts of man could prevent social suicide. This is not a new idea, but as old as Moses, for he is the first man recognized in history as having courage enough to defy political authority, and exemplify the empirical character of man. The point is, that visible growth is no comparison to invisible reality that is strictly confined to experience.

To teach a child obedience to God is a psychological impossibility. It is compelled to obey God from birth until the organic body dissolves partnership with Spirit, the motor power from which every inner thought is conceived. The fastidious cannot be convinced that a child is born a perfect man, because they would not be fastidious had they not permitted their own constructive organs of thought to decay from disuse. A person who has lost his primitive ability to think, can form no idea of an original thought except what he is taught to believe was handed down from his predecessors and only acquired by political proxy.

A man may continue to be a good machine after growing to a state of perfection, but his insisting upon making everybody as perfect as himself, God will not permit, since human intelligence is progressive, in distinction from the animal instinct of regularity, and movement of a machine which depends upon a human operator. To obtain a growth of any character, progressive intelligence which the touch of Spirit reveals to individual man, is forced upon him rather than acquired by him. Science and philosophy will seek in vain to find any other entrance to heaven, than that which the touch of Spirit reveals. The evolutionist can point to material growth as an evidence of human progress,

but when his end in view is to prove the inequality of man and his dependence upon predecessors, he is unjust to himself as well as the entire human race. The child is just as much exposed, for its evil actions to external influences, as experience is upon a fall.

The effort of the body politic to overcome natural man or the child, must always be a stern chase or growth and education would cease. The proof is simple and history records the fact that progressive intelligence was spiritually revealed to every race on the earth. It is more than any man or body of men has accomplished. To dispute it would not prevent the growth that is only possible from the progressive feature of intelligence. It would take a lifetime for one person to enumerate the organized effort of man to obstruct the progressive ambition, that was forced upon entire humanity at birth. The action of man is the limit of contention, the main feature of which is the equitable division of labor and authority.

The persistent effort of writers to prove that man is controlled by external influence against his inner conception, cannot be accomplished until it can be explained away, that the lowest type of humanity were in possession of a progressive knowledge. It would appear from the different schools of philosophy that the more developed a man becomes the less he is willing to recognize that life is God, and individual man is co-existent which entitles him to a recognition of being a part of God inasmuch as he is a part of life. It is not reasonable for an objector to attempt to quibble over the relation of evil, for that is a feature of man's acts which are a necessity to growth and progress. Be-

sides, evil is no less prominent in so-called cultured man than the uncultured.

If man is not a part of God there is no recorded proof that any person ever revealed to another what Spirit revealed to man. It is a mere subterfuge of literal words politically prepared for the purpose of distorting them, for any person to assume a specific authority superseding the impartial touch of Spirit that every unit of humanity has an honest title to and proved by the organic action of the One touch, that all other pretended authorities in comparison have been political myths. Attraction is the first principle of growth and also the first principle of evil. Responsibility is always a subsequent feature of experience and when external tuition succeeds in controlling the inner conception of the touch of Spirit direct, the person so controlled will cease to be a factor of human growth even if he is able to commit to memory the entire literature of the world. It concerns the private judgment of the individual, whether he will be led by the policy of attractions, or follow the promptings of the inner authority which can always be depended upon as the voice of God.

The institution of person is prior to any political institution, or gregarious flocks, that were ever organized on earth; besides the personal institution is a full grown product of divine origin, while collective bodies are of artificial structure, both temporal and subjective to growth. The babe is better protected than what society or the state can overcome. The babe is a spiritual proposition against the material attraction of society. The polity of literal authority may assert to the end of time that the babe is dependent for its growth upon society, but the assertion to be true should be

reversed for society and the state both are strictly dependent upon the babe. Society obtains all its virtue from the babe, while it has nothing to offer in exchange but evil attractions.

The very privilege to think is a universal birthright, but it is possible and also obvious from general observation, that a person can be artificially taught that a product commands its producer. To the extent that artificial attractions can control the thoughts, to the same extent natural thoughts will be viewed with contempt. Thus in the paraphrase of literature Nature is "vulgar" and the artificial is "refined." Growth permits of refinement but in the absence of honesty and natural morality, the artificial becomes "vulgar," while the natural remains sublime.

The knowledge that determines the relation of Nature to Art, or the product of God with the indirect product of man, is the source of all learning. Hence when the rose in its vanity despises its root and with contempt abandons it, decay will result, except for a persistent dependence upon art to strictly exclude Nature and knowledge, thus mistaking ignorance for success, and passive beauty a finality in exchange for knowledge and progressive intelligence, which could only be rediscovered by accepting the natural again.

The really beautiful is invisible to the devotee of external attraction. The two principles are never correlative, for the choice of either as predominant will exclude the other. One might as well attempt to paint the sweetness of sugar, or the song of a bird, as to transmit a sense of the beautiful. A correspondence of experiences, literally conveyed, is the nearest approach to a sense of virtue and truth—the sense of being—God—

of which Spirit, every living thing is in touch. Growth is an improved method of correspondence; it is not determined by the deflection of relative words. Things do not grow at the command of man either individually or collectively. The limit of man's authority is to obstruct growth by contending against the equity of distribution.

Science discovers, philosophy demonstrates, and art executes, but growth embracing education and evolution both, is a result derived from the Divine revelation of progress, bestowed individually upon the entire human race, which experience has the exclusive privilege to determine: No man ever knew so much but what experience could teach him some more; to admit it, however, would be more than his environments could compel him to do. Moral courage is the highest type of man, regardless of species or artificial acquirements, and experience is the sole arbiter.

CHAPTER XLI.

THE SAGACITY OF EDUCATION.

THE political interposition between intuition and tuition presents the particulars of dispute between philosophers and scholars. They, as a body, have never reached a degree of concession to the extent even of a postulate, that intuition was a common revelation, over which tuition has no legitimate authority, that is, that tuition has no moral authority over the supreme conception of knowledge, which should be recognized as God, intuitively revealed to every unit of humanity. The reason that the power to act and the act itself is distinct, is because a revealed power does not include a knowledge of the consequences. The effort to instruct a person the consequences of an act prior to the act, would be absurd, because it depends upon the action as positively as that knowledge is revealed to a child from a fall. That evil consequence can be determined by a person of more experience than a child, will not justify the authority of tuition in depriving the child of its conceived revelation.

The polity of tuition has always been to supersede intuition. Its temporal success has also been equally as continuous in obstructing, and often destroying the will of the child to the extent at least that the attractions of tuition gain complete control, when intuitive reason would be forsaken and even preachers, teachers, and

philosophers appear sincere in holding the false position that tuition supersedes intuition. To point out the mistakes that writers make in treating the relation of tuition to intuition, or direct knowledge compared with the indirect, would be to impose upon human intelligence that is as absolute as God. The following writers dispute themselves more effectually than it could be pointed out. Besides, if any person could not see it without it being pointed out in detail, it would only prove that such a person has superseded his own thoughts by accepting the thoughts of others. That is, if a person sincerely believes that tuition transcends intuition, it would be folly to dispute him, yet this is the very point that evolutionists attempt to prove; practically that experience is subordinate to objective intelligence. Happily, however, the proof has never reached a stage above theory, or that the letter transcends Spirit. "The letter killeth, but the Spirit giveth life."

Spencer, Drummond, Compayre, Hopkins, Sully, Hallack, and G. Standly Hall are prominent writers of textbooks more or less used in public schools. These gentlemen hold practically the same general position, that the child is subordinate to society, with the supposition that everybody knows what the word "society" relates to. It is convenient, however, to use the word in one sense in discussion, and still another in teaching; it merely shows the treacherous character of words, and how accommodating they are to reach any end desired. The only exception is the voice of God in correspondence with the voice of the babe.

Every person has a clear title to determine by experience whether his intuition prompts his actions, or external tuition. Private judgment will not permit of one

person judging another upon a strictly personal privilege. It is necessary, therefore, to distinguish between the man and the act of man, since in the absence of such distinction no correspondence could occur between man and man. To be explicit upon a subject so important: The correspondence between God and man does not signify an act of man, or to avoid a fastidious objection, a premeditated act is not involved in the correspondence of God and man. There is not a single thread for tuition to rest upon without disputing this sacred principle.

Correspondence between man and man involves premeditation of action, but for which, progressive intelligence would be a blank. That this apparent imperfection between man and man does not correspond with the perfect correspondence between God and man, is accounted for by the figurative fall of the child, the greatest miracle that God ever revealed to man, the consciousness of himself, and the privilege to act at the command of the will. Experience is the monitor over which no external act of an object has any moral authority whatever. The polity of man is evidence enough that the acts of man are distinct from the man in the image of perfection.

The vagaries of words will account for a multitude of human vagaries. Impossible words of a polity character signifying enforced obedience are, teach, master, and tyrant. Learning was formally defined as teaching, but modern etymologists were obliged to recognize that no person could possibly *learn* another anything. The word "teach" in the sense of enforcement is just as obsolete as when it was applied to the defining of learning, for, in the light of such words as education, preaching and example, "to teach a child" or attempt to "*learn* a child" are equally significant in the effort to overcome intuition

by the political invention of tuition, or a system of education for the purpose of instructing a child to abandon its correspondence with its Creator, and recognize an allegiance to political authority. From a moral standpoint it would be impossible for political influence to have any authority over the child, but visible results are better evidence than philosophical ideals that depend upon versatile words.

Education proper is virtue itself; it suggests growth and evolution, but when a person can believe that a child can be taught to think and then taught what to think, it presents a contradiction of terms that a person making them gives evidence that he knows what to think, but how to think has escaped his memory. The impossibility of compelling a plant or child to grow forms the base of study for a sincere person to exercise his thoughts upon and determine for himself whether he was thinking intuitively or tuitively. If a person recognizes that neither a child or plant can be compelled to grow, the political effort in seeking to compel a child to grow suggests the thought that the effort is disguised for some motive, and if the effort is to enforce an action, it must result in obstructing the action, inasmuch as to compel a child to do what it is perfectly willing to do. It is only to such teachers as feel a sense of moral obligation, that the petition of a child appeals, since a fastidious teacher will not give his attention to anything but his own crystallized convictions. The political usurpation of secular education has for its end the supplanting of domesticity and the substitution of state authority in its place.

If results have not reached a point of serious observation, conditions are rapidly moving in that direction. A plant even can be prevented from growing, but to com-

pel it to grow is impossible, and if a child is born with a progressive intelligence, any act of political compulsion can mean no less than impairment, if not a complete destruction of the progressive feature of human intelligence. The phenomenal success of Christianity over any other religion preceding it, was due to the preaching and exemplification of Christ. The spiritual interpretation of the Scriptures needs no quibbling over the words, "preaching and teaching," since the main feature is, there are neither politics or compulsion connected with Christianity proper. The political effort to compel people to become Christians was a failure, simply because man in spiritual correspondence with God, always transcends man in his material correspondence. An act being necessary to reveal the consciousness of the will and prior to it, the responsibility is in the act rather than the man.

From a compulsory point of view, what reason can the supporters of political effort in connection with education, justify the use of force, when it has always proved to be a failure in religious matters? That it is impossible to teach, when it is considered as a force, does not prevent the polity in attempting to do it. That this effort obstructs growth may be denied or affirmed; in either case results will assert themselves, but if results were anticipated economically, it would at least spare the child from being the victim of experiment.

There is no circumstance in life more unfortunate than cultivated egoism, it betrays itself in an attractive effort to hide it; it differs with empiricism in being intuitively acquired, while empiricism is natural intuition. A school teacher can be a victim of policy and so methodically trained, as to be irresponsible for the present abstract system of education. A machine strictness to the

exact letter of authority is a disregard for the sanctity of education. The private judgment of a school teacher is just as much a personality as any person who has legal authority over a teacher's methods. It is to the moral sense that personal judgment appeals rather than any obligation to political authority. It might be a question in a teacher's mind whether political authority was exercised over public schools or not, or whether political officials exercised any moral obligation in view of their legal authority. When the private judgment of a teacher reaches a conclusion, the child's cross-questioning is to be encountered, and when it is forbidden to ask questions, what the child thinks about it in silence is a private judgment also.

The distinction between polity teaching and the sanctity of education is a self conviction that betrays the incongruity to a child. The word teach implies the power to impart knowledge which the child will constantly insist upon disputing until it is so thoroughly taught to stop thinking about anything except what it was taught to think, when the will is practically subdued or broken and the child is declared to be a modern success. The distortion of words to promote a desired end, which is more political than a sincere purpose to improve the child, is evident when the words "teach" and "education" are defined and explained to the confidential child. In moral truthfulness no teacher other than the mere echo of text books, and thus exhibiting himself as an educated machine, could advance any other apology for obstructing the growth of a child, than the fact that he did not know any better.

When a teacher defines his own calling as "imparting knowledge" and then denies it by calling himself an edu-

cator, when he was compelled from his knowledge of books to explain to a child that he was "leading knowledge forth," such an incongruity of terms could scarcely escape his notice, even if he had only a touch of logical sense. In mechanical parlance it would be termed a "dead center," for when two objects meet of equal force, the result would be two objects at rest. If the teacher, however, as such, was more forceful than he was as an educator, he might "impart" more than was "led forth." It would be a chance in favor of the child, to develop his own natural intelligence.

To explain this incongruity as a political necessity, on the ground of the ignorance of both parent and child, for fear they would become a "menace to society" would change the situation to one of morality, and if a single person felt that the protection of society was more important than moral obligations, it would prove that the end justified the means, and innocent children must be sacrificed for fear they would learn the polity of evil for which their predecessors were more remarkable, than for moral obligations. The Truth is a principle both simple and searching, it requires no volume of learning to discover it in comparison to the vast amount needed to escape from it. When a person is convinced that posterity is in debt to its ancestors for a knowledge of Truth, it would be idle to dispute him; he gives distinct evidence that he has no comprehension of a universal revelation of progressive intelligence. It is only the semi-educated on lines of polity that could sincerely hold such a narrow view of education.

Education would be impossible but for the intuitive inspiration to obtain it. The child begins to learn as soon as it becomes conscious, and political effort is equally

prompt to deprive it of the opportunity to learn. Experience being the very essence of learning, and no man ever discovered a method of teaching experience to an adult man, and much less to a child. It follows that political effort is more concerned in obstructing the natural intelligence of the child than promoting it. The child learns to creep and also to walk, which no amount of instruction could teach it to do, yet wisdom would or the pretence of it, distort the relative character of words and seek to convince the child as soon as it could comprehend words that its inner intelligenc was imparted to it by external objects.

The educator who would also claim he was a teacher, stands, according to the relation of words, as either a dissembler or that he does not know the difference between a teacher and an educator, thus admitting in the presence of educated man that he was neither an educator or a teacher.

Education and teaching are in constant dispute, representing the activity of life as between good and evil—truth and theory—virtue and vice—moral conduct and base conduct, also the most important difference is between direct revelation and indirect. Education represents all that is true, because it recognizes the inner intelligence; it does not assume to impart knowledge, but admits without quibble that the word education signifies “to lead forth.” Now the duplicity of definitions can be observed in trying to give it imparting qualities also, but like a horse that can pull and back, it is never pulling when it is backing.

As a distinction of motive or end in view, education has a moral influence for the good of the child. While teaching is directed by polity with an end in view of

apologizing for evil as a necessity, while it tries to become the equal of God in imparting knowledge, by an eloquent display of material effort, trying to explain how morality can be brushed away as an intruder upon the pleasures of life. The principle of teaching is more directly in competition with education by an ideal comparison of attraction that deceives the credulous; for teaching in its strict sense is like theories that illuminate the desires and expectations, that education always demonstrates to be false. Because polity must be conservative for self-preservation, is no reason why moral courage should not dispute its passiveness with David simplicity. Polity is always ready to make war against progress. Timorous people also are conserved with fear, but the one principle that is revealed to entire humanity is the sense of progress. Relative words are the product of knowledge, however much the ability of man is able to distort them in the interest of polity to obstruct the very principle that it pretends to impart.

The one opponent of polity is empiricism, a principle that can only be obstructed from a pretended apotheosis of man, in declaring his ability to impart knowledge. No person can escape from the observation of his surroundings. "By their fruit ye shall know them." No one can impart to another a sense of moral duty, or impart a method of escape from punishment, by the mere distortion of relative words, for the necessary ability to distort words is an admission that the distorter is seeking to disguise evil in the dress of goodness. To attempt to hide behind polity betrays the effort to hide something. A great many examples could be shown, but literature is crowded with them already. Example, influence, and practice are the main features of education, and moral

obligations are as personal as responsibility which the nascent perception of a child cannot be entirely prevented from observing. An obedient "citizen" will never be evolved by the distortion of words, with an apparent purpose of polity and dogmatic discussion.

Human progress is a better evidence that direct knowledge is the very touch of God revealed at birth, than any books that were ever printed. It should never be carelessly brushed aside that the act is not the Power to act, and every child that is born is a redeemer of the sins of its predecessors. To deny this is to deny the Spirit of the Bible, and stand convicted in a personal presence, that no one can escape from.

CHAPTER XLII.

REPRESENTATIVE GOVERNMENT.

GOVERNMENT proper is protective and any feature of instruction is a usurpation of authority, or any instruction that supersedes that of the parent. This is not a theory or doctrine, but a moral right directly revealed by the sense of love for offspring. No other person can possibly feel the interest in posterity that the parent feels. From the most primitive form of government it no sooner possessed the power by uniting a collective body for the purpose of protection, than the chief or a coterie of persons acting the ruler has appropriated a greater benefit to themselves than was possible for the whole.

The history of slavery, mythology, the feudal system, and the divine right of kings, are matters of history showing distinctly, that except for the protection of offspring by the parent, the greed of man would have destroyed the human race before the Christian era had been reached. It also shows that whatever apologies have been advanced for the conduct of our ancestry, no government has ever existed in such perfect correspondence with the government of God as the innocent babe.

In proportion to a more general distribution of literal education and recognition of personal freedom, slavery and tyranny are becoming modified. It should be noticed however, that becoming better and being better presents an indefinite difference between the two principles. Because education is the prime factor of progress and civilization, it will not justify a collective body in seeking to control such a universal privilege. The effort to control education reflects an object of obstructing the general principle. Because parents can be misled by reason of their anxiety for the future welfare of their children, shows conclusively that any collective body insisting upon it, has a motive other than their welfare. Even if a person sincerely believes that enforced instruction is necessary for well-being of the child, it must be believed in disregard of the past, and the conspicuous results, that are constantly developing. A few abstracts from such a general principle as education embraces, will not apologize for the multitude of disappointments due to the misleading instruction forced upon the plastic brain of youth.

From a standpoint of moral equity every person is a miniature government, that precedes any artificial form that was ever instituted. The Golden Rule, followed by

the Declaration of Independence of the American Colonies recognized the empirical fact that personality was a sacred institution, but the relation of dominant interests was just as much a factor of one form of government as another. The perfidy of man is not in equity chargeable to the innocence of the babe, or the fact that he must be an integral institution, in no sense obligated to any collective body, any more than each of its constituent parts. Freedom of movement is just as essential as birth; the babe has no choice prior to the consciousness derived from a fall. It has no protection from becoming a victim of dominant interests, except for the natural protection of the parent.

A collective body declaring itself to be a Representative Government, has no moral right to assume the instruction of children by pretending it to be for the welfare of the child, when dominant interests are the sole purpose. If such purpose is not a fact, it must be admitted that dominant interests are treated as more important to be preserved than the moral integrity of the child. Allowing the child to be wholly to blame for struggling to exist, what proof is there that he is proven by the instructions of his predecessors? Unless the child is thoroughly trained to accept the example of his predecessors as a necessity to a respectable existence, he must observe the inconsistency of collective bodies assuming to be exempt from moral obligations, simply because they were a collective power.

The coalescence of polity with moral integrity has never been remarkable for permanent success. It should at least attract attention, and if a remedy cannot be immediately successful, the individual relation to a Representative Government is always a personal presence.

The person is yet to be born that can be justly held responsible for an act over which he has no authority. It was simple under a theocratic form of government to justify the subjugation of the entire people of a nation, but to imitate the authority of theocracy and seek to maintain it by enforced instruction in the public schools, is an effort to conserve the exclusive advantage from an indifference to God's power, rather than an honest effort to patronize it on the ground that God is responsible for political acts.

All governments are and always have been controlled by polity, the ultra learned being the ruling power. Whatever name is applied to a government does not change the disposition of men in authority to oppress the weak and patronize the strong. Philosophers and writers of every character have tried to apologize for cultured vice by charging it to depraved innocence. It is yet a complexed question to determine how the multitude can be kept in ignorance of their personality which was revealed to each, by the same "breath of life" that all depended upon. Since the Israelites demonstrated the possibility of popular freedom in opposition to political power, every government that has existed since has used its entire force to suppress any form of education that recognized or suggested a common inheritance to the bounties of Nature. The effort to force education upon the common people after all the nations of the earth have contended for thousands of years to prevent it, shows conclusively that the people were always willing to be educated, and there must be some political motive in using force to impart to the common people what they have been fighting for years to obtain.

It is analogous to the Roman Empire trying to pre-

serve its political power by recognizing the Christians, after they had persisted in exercising a common freedom in face of persecution for three hundred years. The effort of the Empire to thrust itself between the Christians and God was a failure of their political power, and another victory for popular freedom. Freedom, Christianity, Democracy and Education are all related to a common principle against which political power is just as antagonistic as Pharaoh was in trying to prevent the escape of the Israelites.

If this is not an analogous comparison, what apology has the present political power to offer against its effort to thrust itself between the natural desire for an education, and the inspired privilege revealed to every human being? If experience does not reveal this principle, then the "breath of life" was breathed into the body of man in vain. There is no difference between a so-called democratic form of government and a Theocracy when a political power is equally as able to subjugate the common people in either case. A political effort to explain that the people rule, would be a misnomer, for if the people ruled it would be no political concern to explain it.

In a spiritual sense the people always rule, subject only to the government of God, but in a political sense only a small part of the people rule the whole, for the sole benefit of the part that rules, which part is called representative. Hence if a Representative Government is the acme of governing principle, it would still remain to be explained what the relation is between a political government and the government of God. Since secular education has become divorced from religion, or to the extent that polity can control the situation, moral government is more conspicuous among the so-called "lower

type" of humanity. It would appear, therefore, that the "survival of the fittest" would be those who were the least fitted by political authority.

It seems to escape the observation of political and social writers that there is a government above political control. The enthusiast devoted to secular education, should study the situation carefully, for there has been no parallel in history when a political government abandoned religious education, and adopted a secular form, not but what secular education can be moral also, but the desperate strait that political power is put to by not being able to control religious education, is becoming too obvious to escape notice altogether. The period of the Renaissance might be cited as a parallel to the present rage for secular education, but it offers no encouragement from a moral point of view. The present similarity to the Renaissance relates more to the spirit of freedom than any justification of political authority in trying to hide its duplicity in forcing the natural desire for education to a degree of expectation, that something can be obtained for nothing. It presents such an incongruity of forcing secular education upon the common people as an indirect method of counteracting the freedom of religion, which political power cannot reach by reason of the Federal Constitution.

The situation appeals more to the individual than to educational institutions, as each have a polity of competition, by reason of a license that is legally withheld from the public school. That is, the freedom of religion is excluded from the public schools except the individual privilege of moral example at the option of a teacher. That secular education has no remarkable record for promoting moral obligations, there must be some hidden

reason for the political interest in compulsory secular education regardless of its conflict with religious liberty. The spirit of freedom is very progressive, however, but it has never been included in political aggrandizement.

Man received the "breath of life" directly, there was no mediator or representative to convey the title to existence. The babe scarcely learns to breathe successfully before he falls into a condition of consciousness. It represents the obstruction between the first respiration and the last. A representative between the babe and its Creator frequently insists, for the welfare of the babe, that its first respiration shall also be its last. While it establishes the possibility of a mediator between the babe's clear title to exist, and its so called environments, it is a weak argument to attempt to justify the necessity of a representative in behalf of a babe, when it is inspired with a pre-requisite to a continued existence; while the limit of surrounding objects, including any mediator or representative, is to deprive him of it. The point is, a representative can destroy the life of a babe, but cannot restore it or convey it. Allowing a mediator can assist the babe to preserve its own existence, the position of a mediator is negative, in seeking to prove the dependence of the babe upon sub-authority after its direct communion with God is such a self-evident fact.

There is no moral ground for a representative authority to stand upon between the babe and its Creator. This being recognized by a personal presence necessary to deny it, equivalent to a person refusing to admit that he existed while he was able to deny it. From this standpoint representative bodies in the earlier days of civilized growth could be considered: They first assumed

to be acting by Divine appointment, when every man, woman and child were subjugated by the mere power to do it. No apology for such representation can be offered, for the ability to do it was a self conviction that they knew it to be a fraud.

Ignorance is a virtue, in comparison to the justification of vice and the subjugation of the weak, that modern evolutionists try to apologize for in the interest of science and progress. If any persons believe they were improved by subjugation, or that they were specifically privileged to improve others, it would have been less unfortunate if their first breath of life had also been their last. A sincere attachment to prerogatives proves what is possible to be forced upon a child in the name of improvement, and how completely it can become subjugated by the political enforcement of abstract education, to the extent also of convincing the child that it might have been a criminal if it had been permitted to exercise the natural intelligence that was breathed into its body at birth by a common Creator. Fastidious people are prone to ask: Would you permit a child to grow up without education? It would be more difficult to prevent a child from being educated, than to attract it by false promises that lie at the bottom of all representations prompted by polity.

Education proper is equally as defensive as aggression, for that reason education should be equally as free as religion. It is the political perfidy that usurps the control of the one to the exclusion of the other in the name of democracy, and not unusual to defend the principle in the name of Christianity, the incongruity of which should be apparent. Religion and education relate to sublime principles that were directly revealed

to human consciousness in common. It is a matter of history that religion and some form of education was employed to awe the innocent and credulous into a state of subjection. It is not the present purpose to dispute the necessity of some system of subjugation, for it is common knowledge that every person that is born must come in contact with some object before he could become conscious of any subjugation even. This contact was construed by the ancient scribes as a "fall from paradise." It accounts for a great volume of mystery that the ancients were famous for. It accounts also for a government by proxy or a Representative Government which is practically the same. It at least has the same object in view, but the present method is radically different, for the ancient representative of the populace made it a study to suppress education. At the present time when it would be folly to suppress education, the political effort is to control its ethical feature, to the extent that the obligation to the State should supersede moral obligations. The feature of subjugation is just as much a present motive as it ever was in the past, but it is so sugar-coated with attraction, that the mental wrecks will persist in believing that compulsory education is civilizing the world.

Morality and freedom are principles that diplomacy and polity will not subdue in the present age of reading, and however careful text books are prepared to convince the populace that a Representative Government can so voice the entire people as to make them all believe that it is a Democracy because it can be represented as such, and taught to credulous innocence that it is a fact.

It is an imposition upon mere natural intelligence for the advocate of a Representative Government to claim

the people rule, which is a mere sentiment for the reason that all institute bodies are more devoted to their own specific benefit than they are to recognize a remote possibility that the populace will ever rule when the "laborer would be worthy of his hire." It is the very point, that representatives and mediators always insist upon, that youth must be so trained that he will never be competent to represent himself. The attractions of representations and public notoriety are made so brilliant in comparison to honest obscurity, it would appear that the government of God would be subdued by modern polity, but the man must be severely intoxicated with modernism to believe it. Representative bodies cannot hide the incongruity of being a law to themselves, and decree penalties to those they claim to represent, for acts, of which they exempt themselves from liability.

That representatives are no more than human, needs no comment, but it will be remote when the people rule politically to the extent they rule spiritually, if youth can be taught to aspire to become a representative man and command those he pretends to represent.

The history of chattel slavery that was politically enforced shows the relation of the representative man to the man represented. The people will rule when they have the courage, the fugitive slave had, by liberating himself individually, for the person has yet to be born that can be subjugated without personal consent, except he is first deprived of his birthright. That is, if the modern form of slavery is a moral virtue, freedom is a crime, empaling the freedom of religion by the polity of compulsory education.

CHAPTER XLIII.

PROGRESSIVE INTELLIGENCE.

EVERY blade of grass and every living thing reaches out to whatever offers the greatest attraction. Intelligence is an individual principle, as much so as the breath of life. In animal life it is limited to a strict uniformity confined to species, no progressive improvement in the obtaining of food is noticeable, yet the intuition of attraction is a common inspiration; in the absence of which no external object can impart this principle, in the sense that food is the object of attraction since the limit of food is to sustain the continuity of life, it having no power to establish it. It has always been the effort of philosophers to deny the individuality of life and prove its subjective dependence upon the polity of its collective surroundings.

The inspiration to progress is a universal privilege which is determined by the individual experience of consciousness. The communion of Spirit revealed individually from the "breath of life" is a condition apart, separated by an impassable gulf from any institution of polity. Polity, therefore, is not related to spiritual inspiration, however diligently the learned men of the past strove to make it so. The progress of America proves, excepting the power of written language to be quibbled with, that polity is confined to visible things, and the sacredness of personality was not only individual, but

the only source by which spiritual inspiration was ever revealed to man.

Whatever objection a person, or any body of persons, can make by recognizing what the Bible distinctly records, will not affect the relation a straw, between the spiritual government and a political government, for freedom and progressive intelligence are breathed into every human being at birth, as experience and consciousness affirms. If this could be considered a dangerous doctrine to teach, it could be replied that what the "breath of life" reveals to the human being is no doctrine to be taught to anyone. Besides the inspiration of progress was never imparted to a single human being by any external polity. It can scarcely be more dangerous for posterity to assert their spiritual freedom than it has been in the past; besides it must be due to extreme timidity to imagine that the wheels of progress ever turn back. The appeal to fear is too attractive for a sudden burst of courage to endanger the equipoise of progress. The greatest danger is the attractions that appear to be the only haven of safety, which in proportion to the attraction, one is led to destruction as sure as night follows day.

What is, rather than what has been, is more important to observe. No apology for the past will justify a continuance of past methods when results of teaching an exemption from personal obligations are so glaring. That it was possible for a few in the past to live in idleness, or as a non-producer of the necessities of life, is no comparison with the present. The necessity for food entails a necessity to labor; someone must earn it, and for a person to deprive the laborer of the fruit of his earnings was in ancient times considered more honor-

able than to earn it. It is tedious to read the apologies for the past with a reflection upon the present, that the necessity for what is termed culture justifies appropriating the earnings of the uncultured. There is no more difference in the end desired at the present time than at any previous period; it is only in the method.

The "breath of life" precedes the "fall" which is essential to progress, and the contact with an object establishes experience. The letter follows as a shadow from whatever object it is cast. That is, the march of progress is led by experience, followed by the letter and symbol, that never precedes experience. A fact that any one can deny, which would be less difficult than for the individual denying it, to prove that his own experience was led by the letter of knowledge rather than knowledge direct. Equivalent to a declaration that a man follows and obeys his own shadow. The wisdom of all ages has tried to reverse this principle and demonstrate that the language of speech, and later the letter, leads the march of progress. No one need take the trouble to dispute it, who has courage enough to try the experiment, for he will soon learn what progress means compared to passive intelligence.

The delusion is at present dependent upon increased attractions to obtain followers, upon which it depends for sustenance. Greed, oppression, and the letter are all on the material side of existence, and being visible they present greater attraction than the visibility of spirit, the communion with which, being always individual by reason that the title to the "breath of life" is not transferable. It presents a complexed difficulty for two persons to commune, unless experience is recognized as the leading principle of knowledge. Such

exparte evidence as maintaining that intelligence is ever indirectly imparted to a human being would destroy the effectiveness of experience in asserting its spiritual authority to contend such a passive condition; the very limitation of progress. Intelligence is not progress any more than an egg is a hen, for the reason that progress is active and intelligence is passive. This assertion could be readily objected to if it was held to be a theory or a doctrine, but experience is neither the one nor the other, for a person might feel that he was progressive by reason of his ability to wear borrowed acquirements of an improved pattern. It would not relate to either experience or progress from the spiritual or real standpoint.

Light would be equivalent to passive annihilation; except for its companion darkness, it would have no more progressive feature than empty space. The shadow, however, should never be mistaken for the object from which it is cast, and when it is observed how convenient it is to hide in the shadow of a leader, it is not strange that timid people always feel safer embraced within the shadow of some object rather than to make the effort to cast a shadow of their own. While this is figurative it might be a profitable study to consider whether light revealed more than darkness hid. It also presents to experience how simple the real obstacles to progress are, after fear is conquered, and false attractions are discovered to be delusions.

The observation that fear can be imparted or taught to a hundred persons who could be held with scarcely any effort to a strict attention, while to inspire a single one with courage is important to consider, when the relation between the immediate and the mediate is the end in view. Because science and theory can wander

in space with the freedom of ideal imagination, contending with each other in search of means to justify the transcending of experience by human thought, they reach out too far, while the range of speculation cannot ascend a fraction above their own experience. When science discovers a method of analyzing Spirit, love, feeling and the desire to progress, the struggle for existence will cease to be a burden, and life would be an endless dream. If a person cannot discover the omnipotence of God as revealed to himself, how could he expect to discover the same revelation bestowed upon another?

The willingness of a person to recognize that he is only a part of the whole, equally dependent upon the breath of life, in common with every being in his own image, it would make the burden of existence lighter in proportion as he eased his anxious thoughts trying to find some one who could not only carry their own burden, but relieve him also. The communion of Spirit is so strictly empirical, that it presents a gulf as impassable as that between Spirit and Matter, and the proof of it is a personal experience with one's own experience. The inconsistent sentiment of justifying oppression with a proclaimed purpose of improving the oppressed merely hides the selfishness that prompts the act. When slavery was the rule and freedom a rare exception, it was justified as a necessity to the march of progress. If the disposition of progress had not been a part of human organism, it would be false to the most apologetic system of logic, to claim that men eager to appropriate the labor of others for their own benefit, were also eager to bestow freedom upon men in their own image, by denying to them the equal opportunity to progress.

The ability of men learned in written language, are able to so distort words as to make it appear that the slave was given his freedom by the humane action of his so-called superiors; it is made to appear true, while in fact it is false. It is not an uncommon question asked in a derisive manner: How could it be possible for the slaves to liberate themselves? They were liberated by the inborn disposition to progress, as demonstrated by a common disposition in the most primitive man. The effort of the more developed to compel the lesser developed to admit an obligation to whoever claims to be their superior, proves conclusively that man with greedy expectations, is just as ready as ever to enslave whoever can be compelled to submit.

People extremely anxious to protect their own interests, and then apologize for the means employed, would not take kindly to a suggestion that progress was a supplement to intelligence of a universal character, marking the distinction of humanity from animal life. Degrees of the force do not change the spiritual relation of the intrinsic character of progressive intelligence considered apart from matter and polity. Opinions are an equal privilege since personal contract labor has succeeded chattel slavery; this is only sentimental for even cultivated man gives no evidence as a rule, that the disposition of oppression is mitigated by culture as directed by polity. It is an observation also, that progressive intelligence is a principle that will not permit of qualification by reason of its universal character. No person can deny it without betraying an ostentation of superiority, with only external appearances to sustain it. That is, the most primitive man that used tools and discovered how to produce fire, demonstrated the

essential feature of progress, which the most developed scientist was equally dependent upon; the degree of results having no effect upon the cardinal principle of either intelligence or progress.

Neither the oppressor or greedy could be expected to take kindly to any progressive reform that would deprive such of the desired end. Also history is evidence that the oppressor was simply more oppressive in proportion to his volume of intelligence. This seeming incongruity could be accounted for from the readiness by which fear could be taught, and the disposition of the most learned to employ their early discoveries in frightening the credulous. Education, however, as the extreme opposite of teaching, admits of the recognition of universal intelligence, however "low" the type of a human being may be. Teaching to the contrary which is too closely related to polity and oppression to be other than an obstruction to progress, by reason also of the more developed as a rule clinging to the prerogatives of the past, rather than acknowledge that the lowest type of humanity is a part of the whole, and the whole is God. It may be pantheism, fatalism, or anthropomorphism, but it has not stayed the march of human progress. Thus from whence he means, there is no evidence that fear and polity will ever gain a substantial victory over love and courage.

The person who lacks courage to contend against the ridicule of empiricism, is well developed in the culture of fear. Besides, ridicule betrays more conceit than it does refinement. Oppression will cease with the modern form of slavery; at least, to the individual with courage enough to recognize that what is directly revealed concerns him more as a factor of progress, than all the fear

that is imparted to him by his surroundings. No student of history could fail to observe that empirical courage was always the prime factor of progress, and also the only successful opponent of polity which thrives upon the teaching of fear to the populace. God never revealed to any one man authority to deprive another of reading the Scriptures and silently determining for himself the relation of direct revelation to the indirect. The polity of maintaining an interpretation of Scriptures, with the persistent effort also to teach a child an obligation to its predecessors for knowledge (God) will decline in proportion to the natural development of progressive intelligence.

It generates anger and violent resentment to show a disregard for a progressive ambition that an illiterate man can feel, and having no literal method of defence is compelled to submit to degradation. A person could be learned in a foreign language and treated with indignity by a person less learned in some other tongue. It shows how inconsistent two persons could be simply because neither would recognize that language was not intelligence or knowledge, any more than the label on a bottle was responsible for the contents of the bottle.

An illiterate blacksmith could be skillful in making a horse shoe, by virtue of his progressive intelligence, while by the distortion of language he could be degraded by a man learned in letters which were equally as artificial as the horse shoe. To take advantage of a person ignorant of defence, is equivalent to putting a premium on vice and a tax on natural virtue. Rewards and punishment disturbed the evident sincerity of Butler when he wrote the "Analogy," but with his convictions of the divine appointment of Kings, it is not strange

that he could not conceive of a natural religion, and a universal intelligence revealed to entire humanity in common. Whatever defence that man can conceive for literal morality, it will never detract from the spiritual, that the most illiterate cannot be deprived of, by any language that art has yet produced.

Progress does not improve intelligence an atom, for the reason that perfection is a word that relates to an ultimate condition, and if the word intelligence can be politically distorted to relate to a literal conveyance, the evil is in the definitions of the symbol rather than the principles it relates to. Because children are taught, (by inference from books) that knowledge is derived from its predecessors, it could grow to mature age with external appearance of culture and refinement, with the brain cells scaled against what the exclusive privilege of experience reveals, that knowledge and intelligence are only possible by a direct touch of the perfection of God. A teacher being obliged to quibble between polity and moral conviction, is responsible to God for deliberately attempting to "impart knowledge" or employ terms that tacitly convey what is false.

A thousand people can be led by false attractions with less effort than a single one can be redeemed, yet passive intelligence is not a crime, for progress from a natural point of view is identical, and equally as uncertain as birth. It is, however, impossible to teach virtue, while it is possible to teach vice, since to "fall" in ignorance is a virtue, or progress would be a failure, but to fall in knowledge would be vice.

CHAPTER XLIV.

WHAT IT MEANS.

THE utter impossibility of conveying Knowledge, which is to know God. The limit of conveyance or correspondence between man and man, is relatively, by the comparison of objects, which introduces language however crude, yet the very essence of communication, the cardinal principle of which, being as positive and intrinsic as the presence of man on earth. The only literal proof that the imperfection of written language will permit, is the perfection of the babe "in the image of God," to dispute which man never committed a greater sin, equivalent to denying his own presence and the power of God to reveal knowledge direct to every being "in the image of God."

Evil requires no accounting for, as it is too conspicuous and visible to be included in the indivisibility of Knowledge, other than its empirical personality to which every being possesses a clear title, by reason of the "breath of life." Man was compelled to be active previous to having any choice of methods. The unconscious activity established a contact that developed a consciousness of his own existence. It was so satisfactory and such a perfect success, that he no sooner discovered he had a will of his own, than he commenced to develop greed. He also developed a commanding disposition, and also one of tranquility which was neutral-

ized by responsibility, when a moral sense was touched to counteract his greed.

The converse relation between polity and education, has been a continual dispute that corresponds with the necessity of activity, but the moral regulation, akin to the sense of responsibility, would not permit of the destruction of the human race from the enthusiasm of any single person. Every method that ingenuity could suggest has been employed to prevent the populace obtaining a simple understanding of written language. Polity is just as busy at the present time in seeking methods to hide from the populace that they have always possessed a clear title to the direct revelation of Knowledge. The effort to continue teaching a method of distorting written language, is for the same purpose, that the ancients employed in confining the art of learning to as few persons as possible. Written history will prove all the duplicity of the past, to any person who will take the trouble to translate it into a language of simple understanding. There can be no other motive for holding written language at such an extravagant distance from the populace, than to maintain the supremacy of teaching over natural education as directly revealed from God.

An intrinsic principle cannot be changed by relative symbols that can be changed and defined at the pleasure of art. For instance, the word "religion" may be defined to justify the polity of excluding it from the public schools, while morality is permitted to be taught. If that order does not imply that religion is immoral the alternative must be chosen that symbols are more perfect than the principles they represent. Religion and education were applied to a single principle by the

ancients, and standard definitions must be scrupulously maintained or the purpose reflects a false intent, more immoral than moral. If professed teachers betray a privilege of evading morality or the truth, some pupils at least will be bright enough to observe the inconsistency.

The point is, for a teacher to determine, whether religion is moral or immoral. If polity treats religious institutions as educational by exempting them from taxation, it practically recognizes that religion was moral, and from the inconsistent order, forbidding religion to be taught in the public schools it would reverse the inference that religion was immoral by implying that education was. To compel a parent to submit a child to whatever authority polity directs, is only a different form of slavery; whether it is necessary to progress or not, it is not in accord with Christianity.

Religion is clothed in a variety of definitions that reflects polity more than truth or morality. A general definition, however, that religion was the relation between man and God could be distorted for some convenient end. For instance, a relation between man and God signifies exactly what polity has ever tried to maintain when in truth there is no relation other than a unity of Spirit between God and man, for if there were, polemic controversy, dogmatics, and counter apologetics would never have an object for dispute; a relation that the "breath of life" had previously established. The continued effort and failure to establish a relation between God and man is the best proof there is no such literate relation, besides every babe that is born is a living proof of it; allowing it can be taught to deny it after consciousness was revealed. Because it cannot

be demonstrated by letter or symbol is all the more proof that there is no relation between God and man that can be literally symbolized. Because polity can frighten parents and attract children to expect things that escape them the moment they are reached, it does not in any sense effect the communion of Spirit, which if related to itself even to satisfy the fastidious, it would be no less itself.

The polity of trying to teach an obedience to literal authority, in imitation of the sacerdotal effort of the past, betrays a contempt for both freedom and Christianity. The impossibility of teaching anything of a spiritual character without clinging to the methods of the pagans, must be apparent to any one having spiritual respect for Christianity. Religion and education from a spiritual standpoint relate to the same moral duty, and when polity tries to teach morality in the public schools and exclude religion, the incongruity of such effort is too glaring to be constantly disguised, for if morality depends upon weaning a child from its spiritual conception of God for the purpose of introducing a literal conception designed by polity, it could not have been for any other purpose than to obscure the truth.

Polity is not in accord with the United States Constitution, either in the letter or spirit of it, for polity disputes itself in establishing compulsory education and then forbidding the teaching of religion, assuming that morality can be better imparted by compulsion than by spiritual revelation. The sentiment of the divine right of Kings is more arbitrarily usurped by Legislators than by modern Kings. It is absurd for Legislators to assert that they represent the people, when they are controlled by polity which in turn is controlled by predominating

interests, which the people also are compelled to serve by an extravagant system of education, so attractive that material prospects may be conserved regardless of the truth of morality; or whether expectations are realized or not. It is no blind assertion, for anyone taking the trouble to study the situation could observe, that since Socrates first sowed the seed of religious and educational freedom, followed by the multitude of martyrs since, all nations of the earth have used their militant power to prevent the growth of principle. The States of America grew great upon the mere declaration of the principle of Christianity, but it wears the label of Democracy with ill grace, since it was forced to resort to compulsory education for fear its political power would wane, and the United States would become a Democracy in fact, as well as to bear the label. What better proof exists than compulsory education? Is it the will of the people to be compelled to be free? Is there any period in history when a nation or master ever took the trouble to compel its subjects to be free? Can polity succeed in supplanting religion by a system of artificial morality, that depends for success upon the support of a written language, that is false to the cardinal principle of education, and spiritual character of Christianity? Besides, seeking by the literary talent to teach the child an obligation to its predecessors for knowledge, when that is also false?

Washington declared: "Let us with caution indulge the supposition that morality can be maintained without religion."

The record of polity in the past shows nothing but failure from its effort to control religion—ancient education—or Christianity—modern liberty. Will the mere

changing the symbol of religion to that of education establish virtue in modern polity that the ancients' type never possessed? While the object in controlling education is the same as the ancient polity in trying to control religion, and later the vain efforts of the Roman Empire for a thousand years to control Christianity, it would appear, at least to the learned, that God does not, or ever did rule the world by a representative proxy. If one feels obliged to cling to literal vagaries in exchange for the spiritual, no one need to follow in the shadow of such a crystalized object, for allowing that children are compelled by polity to go to school, it is the limit of political power when the child reaches the school-house, for the vagaries of text books and literature, can only be forced upon a child by the medium of fear or attraction. If a teacher can teach morality without teaching religion, it would exclude both truth and spiritual morality from the public schools. So-called culture and refinement in the absence of morality, is an ideal dream that never blossoms or fruits. The evidence is becoming more prominent that artificial morality, that the present system of education is accountable for, by reasons before stated, that even the caution of Washington recognized a hundred years ago, practically, that religion and education related to the same moral principle; it needs no phenomenal wisdom to determine the motive in trying to make a sublime principle subjective on one side, and objective on the other.

It is just as possible to destroy the natural power of a child to construct thoughts by virtue of its revealed knowledge, as it would be to break its legs to prevent it from walking. It is out of character in a govern-

ment that professes to protect the common interests of all, to maintain a dual character of education, the one formular and the other practical, both of which being derived from a common knowledge. The formular, however, is made attractive, while the practical is confined to fear. It serves to silence the populace by fear which cultivates a subserviency to the formular of language, by the attraction of future prospects, which is silenced by disappointment. The cemeteries are a silent witness of greed seeking to elevate the literal above the spiritual, which the ambiguity of words can never apologize for successfully.

Education could not be successfully prohibited if all the nations of the earth should combine to prevent it, for that reason the political feature of compulsion, betrays a motive as adverse to the enlightenment of the common people as the former effort to prevent it. The Southern States are adverse to the introduction of compulsory education, for fear the colored race will develop qualities beyond the control of the whites. It presents a condition having no parallel in history, when education and religion were both free to so large a group of people in one body. The result can be watched with some interest as a rebuke to political interference with the liberty of the white race, in contrast with 10,000,000 colored people enjoying a freedom that was never permitted by any nation before. Not the least remarkable is their ambition for education and religion both, in strange contrast to a proclaimed necessity of compelling the white race to be educated.

If the illiterate and so-called ignorant are the natural wards of the educated, what moral relation has polity which has no respect for truth or religion? It is a per-

sonal responsibility, for polity is the objective that every subject must encounter as the pitfall, to either shun or embrace. There is no escape from the alternative of this choice practically a choice between direct and indirect knowledge. There is no polity connected with religion or Christianity except what polity tries to compel people to believe. There are two glaring reasons that the educated are responsible for individually. First, the support of such an inconsistency as the division of a moral principle, by recognizing two symbols at the command of polity—religion and education. No man can be educated without knowing whether he is serving polity or morality. The second reason is, that the ambiguity of written language is maintained by polity, to prevent the illiterate from discovering that they are not in any sense obligated to their predecessors for either knowledge, or education proper. It is a responsibility as strictly personal as the freedom of the will, to withhold the knowledge that education is purposely managed to prevent the common people from learning too much, rather than an honest purpose of trying to enlighten them.

If education and religion are companions in beneficence and virtue, how can a person justify his conduct to himself, and hold to an extravagant system of education when he knows it could be so economically conducted, that personal freedom could be as common as the "breath of life?" If polity and the devil really rule the world, how can a man submit to it and be satisfied that he is serving God also? No person is obliged to submit or serve any polity in opposition to his moral convictions, but if he does not recognize the equal right of another to enjoy the same freedom, he betrays more

egotism than morality, of which a mere child will observe more readily than precepts however profoundly uttered in language that can be distorted to accommodate any polity desired.

Because a parent and child both can be misled is conclusive that they can also be led by benevolence; but in justice to the child it should be observed that it often shows more perfect logic before going to school than after; and an unprejudiced person could notice that the natural disposition of the child has a preference for goodness. All is changed, however, when false attractions are encountered and the growth of fear has to be contended with. Who is more responsible for the future of a child than one who would mislead it with false attractions, and smother its first bright hopes of life by a continual parade of fear? Is it beneficence to justify a dishonest act of compulsory education with the avowed purpose of improving humanity, when a greater benefit accrues to the would-be benefactor, than to the prospective benefited? Is it honest for a person to assist in maintaining a system of education made difficult to protect an exclusive class of society, when he who knows how to distort words, must necessarily know how to simplify them? Again, can a purpose be moral and honest when the only method to reach it, is to "fall;" and then fall in knowledge for the sake of the benefice? It should be observed, however, that to "fall" in ignorance is a virtue, compared with a fall in knowledge. If the inference could be drawn that a compulsory system maintained by polity was not what it is represented to be, what apology can a person make for defending polity, and neglecting moral obligations, that are revealed to the babe from the "breath of life?"

Besides, who can explain the motive of recognizing the freedom of religion, and then deny that the principle of education is not entitled to the same recognition? Is freedom so dangerous that only an exclusive few can be trusted to impart it to the many?

It explains what it means; that the Economy of Education would reform present social corruption, just as soon as parents have courage enough to defy polity and protect their children. If education is a virtue, its economy would aid distribution and detract nothing from its cardinal virtue.

The End.



W. A. STURDY

The Degeneracy of Aristocracy

Boston, J. D. BONNELL & SON, 1907. 361 pages.

TRANSLATION FROM ITALIAN

FEW books offer, as this, a chance to meditate over human events and the manifold aspects in which they may be considered. The attempt to reduce the whole history of the nations to a simple formula, very short and comprehensive, is not new; but just because the thinkers have given us innumerable formulas, every attempt of such a kind has miscarried, and it only shows that the different phases the strong social events offer us, cannot be all embraced in one glance and described or analyzed by one mind. This book, no doubt, is unusually suggestive, so strong is the rigorous logic in which the author closely pursues his reasoning. But the reader cannot help rebelling, when he sees that his own thought is forced by other's thought to chisel his ideas in a prefix plan and the rebellion makes him think upon and set apart the truth from the sophism, also in the case in which the two forms are presented in a way so alike, that can be confounded with the Degeneration of Aristocracy, which always attempts to revive the whole human history. On one side there is nature (democracy), on the other side art (aristocracy), but nature tries to become art and therefore to revive the aristocracy.

This is the fundamental thought of the author around which he ties, step by step, the historic events of humanity, with wideness of ideas and much learning.

One finds among the thirty seven chapters of the book, (some of them) full of acute and also original observations, as those on Schools and their influence, and that on "The Rivalry between Culture and the Dollar," etc.

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From the Italian Magazine "L'ECONOMISTA."

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